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# FACTS AND FOLKS IN OUR FIELDS ABROAD.

BY MISS ANNA A. MILLIGAN.

**Section 6—"Whom Shall I Send and Who Will Go"**

**Chapter VIII "Lovest Thou Me."**

## ADDITIONAL HELPS TO THE STUDY OF THE TEXT-BOOK.

**Arranged For By Mrs. J. P. White.**

WE have come to the end of the story. With unabated interest we have followed the history of our missionary work from the "Day of Small Things" to the great achievement of the present day. There is a tendency among us, to talk about the successes, and the accomplishments. These are wonderful and encouraging but they are very small compared with the tremendous task that is yet unfinished.

Our Church faces a greater obligation today than at any time in her history. The campaign of the New World Movement stirred people not a little. Pledges were made and vows taken by men and women who had seen a new vision. To keep this vision undimmed, to keep hearts warm is as difficult as it is important. Dr. Jowett's description of his own inner life may fitly describe some of us. He says: "I am amazed how easily I become callous. I am ashamed how small and insensitive is the surface which I present to the needs and sorrows of the world. I so easily become enwrapped in the soft wool of self-indulgency and the cries from far and near cannot reach my soul. *** A benumbment settles down upon my spirit, and the pangs of the world awake no corresponding sympathy." God forbid that the United Presbyterian Church should lose her passion for the lost world!

Loyalty to Christ demands obedience to His Commands. They are well known to us. We have read them and heard them many many times. What are we going to do? As Amy Carmichael says: "Not what are we going to say, or sing, or even feel or pray but what are we going to do?"

As followers of Christ and loyal United Presbyterians, we must face this question individually. What am I going to do? You, as a member of the church, have made a pledge to the New World Movement. You will consider this a sacred obligation which must be met. You have pledged yourself to maintain a family altar. If you realize the immense influence this will have on the lives of your children as well as upon yourself, you will allow nothing to quench the fire of the morning and evening sacrifice. If you are a pledged intercessor you will keep faith with the Master as you promised. If you are standing on the threshhold of life, ready to decide the question of life work, you will pause to look up in the face of the Master and inquire "Lord what wilt thou have me to do?" If there is no definite call to go in person to the field you will seek by every means to help advance Christ's Kingdom in the earth.

The obligation is upon all of us. "Christ does not say to a part of the Church 'Go ye into all the world' and to the remainder 'Stay at home and study Browning and Ibsen and enjoy good music and give Me the time which you may have left.' He must be first in all lives, if the ends which He longs for are to be gained."

Fletcher B. Brockman has suggested a pledge which might well be made by those who are helpers in the missionary work but who do not feel called to sign a Volunteer Declaration.

"If God does not permit me to go as a foreign missionary, I will God helping me, make just as many sacrifices for the heathen at home as if I had gone. I will never indulge in luxuries. Every single cent throughout my whole life shall be spent in realizing the need of the world for the Gospel. My time, my effort and my intellect I will strive to use with my eyes upon a ruined world."

Are you willing to sign such a pledge? Would it make any difference in your service and sacrifice if you should sign this pledge and live according to it? Would it make any difference in your use of your wealth, if you used it always with your eyes upon "a ruined world?"

We are willing to allow splendid men and women to pledge their lives to go to any dark corner of the earth. We are willing to allow them to endure the lonliness and separation and suffering if necessary while we enjoy the pleasures of the world.

But why should we allow the missionaries to have a monopoly on a sacrifice? Why should we expect their lives to be governed by one standard and ours by another? There is no ground for making a distinction between the workers at the front and those at the home base, though the service may be of a different nature.

It is only when all the members of the church get the conception of obligation that the work can be accomplished.

At the New World Movement Conference in Pittsburgh special emphasis was laid on Prayer as a means of working for the advancement of Christ's Kingdom. In the Prayer Room there was a printed message for every one. In it were some very searching questions. "Do you realize that only through prayer will the Church's Missionary task be accomplished? Matt. 9:38, Luke 10:2. Will you help the missionaries by prayer? Do you believe that through prayer you may be able to exalt Christ and His Word of Life? Do you know anything the Church needs so much as a baptism of prayer? Have you been satisfied with your prayer life? Do you resolve to take steps to realize the prayer life Christ would give you?"

If there are women who feel themselves hindered from doing some large service for the missionary, let them remember that even in the remotest place they may be intercessory workers.

And now as we come to the close of this study let us search our own hearts as we answer the question "Lovest Thou Me."

If we have been too busy to give time and thought to the missionary work of the Church let us pause and see if we have been putting first things first. If our love has grown cold let us renew our vows of allegiance to Christ. Let us meet Him face to face and pledge our lives anew to Him.

"I had walked life's way with an easy tread
Had followed where comforts and pleasures led
Until one day in a quiet place
I met the Master face to face.

"With station and rank and wealth for my goal
Much thought for my body, but none for my soul,
I had entered to win in life's big race
When I met the Master face to face.

"I had built my castles and reared them high
With the [illegible]wers had pierced the blue of the sky
I had sworn to rule with an iron mace
When I met the Master face to face.

"I met Him and knew Him and blushed to see
That His eyes full of sorrow were fixed on me
I faltered and fell at His feet that day
While my castles melted and vanished away.
Melted and vanished and in their place
Naught else did I see but the Master's face.

And I cried aloud, 'Oh make me meet
To follow the steps of thy wounded feet,
My thought is now for the souls of men
I have lost my life to find it again,
Ere since one day in a quiet place
I met the Master face to face.

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## WHAT HAS BEEN ACCOMPLISHED IN THE SUDAN.

**Address given by Rev. D. S. Oyler at New World Mission Congress, Pittsburgh Pa. February 8-12, 1922.**

THE bloody war in the Sudan had just ceased. For years lust, murder, and rapine had been rampant under the guise of war. Through the disorders British patience had been displayed in Egypt, as gradually an army was trained to reverse the disaster of Khartoum. The army had finally gone through the gateway to the Sudan, Wada Halfa, and had swept victoriously across the desert to the final victory at Omdurman. Through the same years the mission in Egypt had been looking to the closed gateway of the Sudan, and praying for the peoples beyond. War had scarcely ceased, when plans were made looking to the occupation of that field. In November of 1899 Drs. Giffen and Watson were sent by the Egyptian mission to spy out the land. They visited the Northern Sudan only, and returned with a favorable report.

The Egyptian mission set aside Dr. and Mrs. Giffen, and Dr. and Mrs. McLaughlin to take up that great work. The Sudan has reason to be grateful to Egypt for they gave us their very best. To his fellow workers Dr. Giffen has been friend, counsellor and helper and to the down trodden races of the Sudan he has been friend, father and spiritual helper. Under difficult conditions he has lived according to the gospel among us, and his life has been a benediction. Impaired health cut short Dr. McLaughlin's ministry, but even yet the older people remember him as the great doctor. Our pioneer missionaries have set us a noble example.

When the party arrived in Omdurman

land was purchased and work, which has continued to this day was opened. Because of governmental restrictions it was decided that the party should go to the south. The Rev. Gebera Hanna of the Egyptian church was to carry on the work in the North. To avoid friction the government had set limits to the field of each mission. To our church a great field was allotted in the Pagan Sudan. On the north it was to begin at Melut, and extend to the Gebel river on the south. The White Nile was to be the western boundary, and on the east it was to reach to Abyssinia.

ABYSSINIAN YOUNG MEN

A group of the friends of the missionaries who might some day be a nucleous for a Y. M. C. A. or native ministry.

Courtesy Foreign Board

The party left Omdurman by sailboat March 2nd, 1902, and they reached Dolieb Hill, March 27th. That site was chosen because of its accessibility, and because of its advantages as a mission center. The landing was most impressive, as the workers had committed themselves to divine leadership, and they knew not what awaited them. They were going to a people that had suffered much from foreign oppression and had the black man been as vindicative as is the unregenerate white man, that little party would have been destroyed. The Shullas who watched the landing were curiously indifferent. The first convert has told us of the talk of the old men at the time. They said, "these foreigners have come saying that they have the word of God, and promising to show us a better way of life. The Turks came with the same friendly message, and they plundered us and carried away the best of our young people as slaves. The followers of the Mahdi, and the Khalifa also came with fair promises, but they plundered us. The best of our young people they carried off as slaves, and the old people were killed. They burned our villages, and wasted our fields, and being exceedingly bitter against us they followed us with death when we fled to the waste places. Wait till we see in what manner the new comers will exploit us." They might well dread foreign invasion. Swineforth estimated their population as 1,200,000 in 1870. It is doubtful if they had over 100,000 after the years of Sudan chaos. The Shullas were not ready to help the missionaries, and when they did they wanted immediate pay.

In faith the work was started in the southern Sudan, and God has justified that faith in His power. Years of loving service have changed the attitude of the Shullas. No longer are they curious and indifferent. Many there are, who love the missionaries. Mr. Tidrick had the love of the Shullas to a surprising degree, and they exhibited the same love in a lesser degree for other workers. Those, who would exploit the people, do not love the missionaries. Suspicion has given place to confidence. A little over a year ago it was my privilege to visit practically every village in the Shulla country. Everywhere the reception was cordial, and the attitude of the people was very courteous. The young men of the party took pride in telling the villagers along the way, of the foreigners in their village, who had come into the country to teach the people. Everywhere abundant entertainment was provided. They gave to the missionary party a much better welcome than we would have accorded to one of their tribe, had he been travelling in our midst. Through the years the natives have watched the missionaries, and now they are convinced that we are there for their good. Eleven of the Shullas have been baptized at Dolieb Hill.

The founders of the work had a vision, and that vision was of the gospel making progress, and that vision is being made a reality. The eyes of the missionaries have been turned up the Sobat to the great tribes, which are without the Gospel. In 1911 the mission set aside two workers to go up on the Sobat to open work among the Nuer people. Mr. McCreery and Dr. Lambie were appointed to that work, and they opened a station at Nasser. They found that the influence from Dolieb Hill had preceded them, for many of the people from that district had gone to Dolieb Hill for aid. The work there had made good progress, and now they have about twenty Christians in the Nuer tribe.

Work was continued in the northern Sudan, and new missionaries came out for the work among the Arabic speaking. Later Dr. Giffen was recalled to the north, and for years he has laboured in that great field. Work in the north has largely centered in the three cities about the confluence of the White, and Blue Niles. Not only are these cities the center of population, but they are the centers, for political, and religious activities. Khartoum, Khartoum North, and Omdurman present a challenge to the Church. The people have a well established language, the Arabic, and to the educated man in the northern Sudan, the Bible is accessible, and all the literature that has been produced by the Church in Egypt.

The desire on the part of the people in the northern Sudan for education has made school work very important in the

**SOME REPRESENTATIVE ABYSSINIAN GENTLEMEN.**

1. Dejaz match Nado. Head of delegation to Peace Conference at Versailles; also visited London and Washington. 2 Kantila Gabrou. Educated in Switzerland; translator for the late Emperor Menelik. 3. Ato Heriov 4. Kenezmatch Sinks.

Courtesy Foreign Board

spread of the Gospel. The boys from the mission school are making enviable records, and in many cases the officials prefer them to the boys, who are trained in the government schools. The schools are now training the leaders who will determine the character of the Church in the Sudan. The boy's school have not received the financial aid from the Church at home, and are making wonderful returns for the meager sums invested in them. The boy's home is making a good record as a school, and we expect to see it one of the great institutions of the Sudan. The Women's Board has been more liberal in the support of the Girl's Boarding school, and it has become a land mark in Khartoum North.

Every Sabbath preaching services, Sabbath schools are held in the school buildings. Every year the people of the Northern Sudan become more open to the gospel. The ministers find abundant opportunities to preach the gospel. In practically every province capitol in the Sudan there is a group of Christians. They are in government service, and have many temptations to be untrue to the faith. They need the support of the missionary, and when a Christian worker goes to such a center he finds a sympathetic audience, and they form a center from which he can reach out to bring in the unsaved in that part of the country. In the northern Sudan more than three hundred members are in the Church.

The mission is reaching the people of the Sudan through different channels. Educational work is pressed. In the northern Sudan it takes the form of school work. In the south book learning not so much desired and so industrial work is emphasized in the southern field. Disease and suffering are every where prevalent in the field, and a fine opportunity is presented for medical work. The medical work has been hampered because it is often difficult to find the doctors to man the field. The evangelistic department has charge of the direct preaching of the Word. However the educational and medical departments are evangelistic in the Sudan. A missionary doctor, or a missionary teacher, who is not filled with the Spirit, and fails to point men to Christ, is a failure as a missionary force, no matter what his attainments along the lines of the profession represented. Every advance made in one department of mission work opens the way for advance all along the line.

The Sudan mission is still young as missions go, but we have heard the call from the Hermit kingdom and Dr. Lambie was sent to open the work in that land, which has so long been considered a closed land to mission work. The Church backed the mission and other workers have been sent into Abyssinia. The power of the Spirit is being manifested in the new field, and the vision of the early workers in the Sudan is being brought to pass in that the gospel is not bound by country lines. On up the Sobat the gospel is pressing.

When we consider the antipathy, and indifference of the people, which has been overcome by the mission we feel that great progress has been made, but the power has been particularly manifested in the changing of life. Once when a Christian young man was telling how his people place the body in the grave, another told him he was mistaken. The Christian replied, "You have never seen a body placed in the grave, because you fear death so, you will not go near, when the old people are burying our dead, but I am not afraid, and I have seen with my own eyes how the body is placed. "That is but one of the evidences of the power of the Gospel. The Word brings light and liberty to men.

The accomplishments in the Sudan have not come through the strength or wisdom of the missionaries, but faith in the power of God has been their dynamic. The missionaries go with the message, but we have no power to change the lives of men. That comes through the work of the Spirit in the hearts of men. The Spirit works as we pray. The word has made progress in the Sudan because God's people have been praying at home. Pray earnestly that the Spirit may take of the things of Christ, and teach them to men in Pagan Africa with power. Christ hath said "all power is given unto me." Let us pray that His power may be manifested in the Sudan.

## "WHOM SHALL I SEND."

MRS. PAUL J. SMITH, Nasser, Sudan.

ONE Sabbath morning after the church service, my husband was walking about inspecting our mud dike, for this was during the time of our three months' flood several years ago. While out by the store room he found a bar of soap on the ground. It was quite evident, after thinking matters over, that one of our young friends, Lam, had taken this soap from the store room and was waiting his chance to get away with it. We are so frequently troubled with petty theiving that our first thought was to send the lad home. Lam lived in a village fifteen miles away, but had been working at the mission for some months. Here he was taught of Jesus every morning. Any evening he could come into the Mission home and learn more of Christ. He was among those who liked to come for these evening chats. If we sent him home he would learn no more of Christ for there were no Christians in his village. He could not read of Christ for himself as he had never been taught to read. So, because with us he had the opportunity to learn more of Christ, and without us had none, we let him stay. Three months later he died of pneumonia. How his death weighed on us! Did he have a saving knowledge of Christ? Did he have a saving faith? Had we prayed for him and talked with him as much as we should have? Plainly, if he was not saved it was our fault, for he had absolutely no other way of learning of Christ's salvation excepting through us two. There was at that time no one else in all Africa who knew Christ and knew Lam's language.

One day an old woman came and wanted us to go with her to her house to see her daughter who was ill. We found the daughter, herself the mother of several children, lying on the mud floor of her tiny hut—a hut scarcely large enough for her to lie out straight in. Nyafal was very ill indeed. We could do little to help her since we were not doctors, and did not know just what her trouble was. We could however, tell her of the Great Physician who loved her and longed to have her as his child. But she seemed unable to grasp the Truth and went out without the love of Christ to lighten the darkness. There she had lived within sight of our little church for the three years of its existance, but yet had not understood its message of love. Was it entirely her fault? No, my friends, it was your fault and my fault. These poor ignorant people cannot grasp the truth of Salvation at one hearing. It takes, usually, much personal contact, much loving, much praying before they even comprehend the message.

Lam had a reasonable good opportunity to hear of and believe on Christ. Nyafal heard of Christ—yes—but she did not hear often enough, nor under circumstances favorable enough to really understand. But what of others who have died? What of the Nuers and Shullas and Mohammedans of the Sudan who are daily going out into Eternity, most of whom, if they know of Jesus, know him only as a name? What of the Dinkas and the Bears and the Brunes and the Anuaks in our United Presbyterian part of the Sudan?

There is not a one giving the message of life to these tribes. And no one will unless it is you or I, for they are in the part of Southern Sudan given to our church as our field, and no one else may enter according to government regulation. We have eighteen baptized Nuers out of a population of three hundred thousand, perhaps a like percent from among the Shullas, a very much less percent from among the Moslems, and none from these other tribes in our territory. If we are to have one foreign worker for every twenty five thousand of the population and for the scattered population of the Sudan this proportion is inadequate—but if we are to have one foreign worker for every twenty five thousand of the population of the Sudan for which our own United Presbyterian church is responsible, *we must have sixty-one more workers*. This takes no account of Abyssinia. Are you sure that God does not want you there, or your son, or your daughter? Perhaps you think that it costs more than it is worth, this missionary life. Read what one has written of Krapp, one those pioneer African missionaries who had really hard things to endure. "He was permitted to remain in this region around Mombasa but six years. His life at that time must have seemed to his friends to have been an utter failure. The visible reward for seven years of suffering in Abyssinia and six years of sorrow, around Mombasa was two lonely graves, a shattered constitution and one convert—the cripple Mringe. To Krapp, however, the one convert was worth all the cost. In his journal he wrote 'Mringe was with me during the night. We discoursed toward midnight about the world to come and the city of God. My poor cripple Mringe devoured the words as they fell from my lips, and I saw that they made an impression on him, and felt happy indeed, for in moments like these it is that one feels the importance of the missionary calling. A missionary who feels the working of the Spirit within him, and is upheld in its manifestation to others, is the happiest being upon earth. In his sight what are royal and imperial honors compared with the office of a preacher in the bush or lonely hut?' "

As you see the Sudan needs men and women. The Sudan also needs money. We, the Church, cannot carry on the work that we have undertaken out there, and cannot develop it as it should be developed, without money. You can see, just by reading of the activities of our Church in Sudan: our schools, and hospitals to be, our evangelistic work and all—you can see that all this takes money. Are you sure that God is not wanting you to give more of yourself through money to this work of His?

Truly the Sudan needs men and women. Truly the Sudan needs money. And the Sudan also needs prayer—the prayers of the home Church. Not that there is no praying at home. There is a great deal of it, or else we would never have the results on the field that we do have. After our first converts were baptized at Nasser, a letter came from one a stranger, telling how he had been praying for the Nuers and how delighted he was that some had accepted Christ. And he is only one of the many who are praying for the work, the workers, and the native people in our different fields. But what might be the results if there was twice, three, four times as much prayer if many more of us had the needs of the fields as burdens on our hearts! A missionary writes, "Today we had a crowded Church during the morning service. We know that some in the home land have been fervently praying."

Are you praying for the new converts in our various stations, that they may be kept from the power of Satan? He works with them so craftily to draw them away. He tempts the Mohammedan convert, and he tempts the pagan convert, tempting each in his weakest point. There was Guguk, one of the most promising of the baptized men. Satan came with his temptation. Either you or I were not praying enough, for Guguk fell. When he knew that his sin could no longer be hidden, he went away from the mission. Then, bitterly disappointed, we did pray and others prayed that the Holy Spirit would show him his sin and Christ's forgiveness and love. After a year he came back and in time made a public confession of his sin. God heard our prayers. Guguk is only one of the many who need you to help bring them through to the surrendered, obedient life.

Are you praying earnestly that our converts may be Spirit-filled Christians? Are you praying that they may be so fully Christ's that they will be on fire to bring their families and friends and neighboring tribes to Christ? Someone has said "Prayer is the great and sadly unused dynamic of the Church." By it you can make these people of the Sudan hungry and thirsty for righteousness and by it you can raise up natives who will point them to Christ—Christ who satisfies this hunger and thirst. We are greatly in need of intercessory missionaries as well as of active missionaries. Cox, that pioneer of Methodist missionaries to Africa, says, "Prayers are better for the missionaries than gold, though both are necessary, but if the one be secured, the other will follow as necessarily as the effect follows the cause."

# A SUGGESTION FOR THE PROGRAM.

By Mrs. J. E. Dodds, Omaha, Nebraska.

MAKE this the occasion for a reading contest. Divide your society into two groups at least one month before your meeting. Have a captain for each group letting her use her judgment as to the method to be used.

The object of the campaign is to get as many people as possible in the congregation (or outside) to read the chapter. On your regular day of meeting have the report from each captain and then have some one (preferably from outside the society) give a stirring appeal for Christian service.

# *MISS THOMPSON AND MISS SMITH'S JUBILEE.

**Address given by Dr. Carrie M. Buchanan at the celebration of the fiftieth anniversary of Miss Thompson and Miss Smith's arrival in Egypt.**

MISS ANNA Y. THOMPSON

MISS MARGARET SMITH

UPON such an occasion one wishes for the tongue of the poet, "who uses earth and sky as keys from which his soul strikes endless harmony," as we try to express what is in our hearts of love and admiration for these two—Miss Thompson and Miss Smith—who for so long have been our inspiration and example.

If our love were not so intense and our admiration so complete it would be easier to express ourselves. Dean Swift says, "A Church will empty slowly when there is a crowd at the door." All of you for whom I am speaking, will see the crowd of thoughts and words that must come slowly as we try to tell what this occasion means to us. Some of us, dear friends, will wait till a quieter opportunity to tell you each alone what your beautiful consecrated lives have done for us.

Tonight we celebrate your semi-centenial. It is what we have been told and it is why we have come, but we feel sure there must be some mistake. Semi-centenial means fifty years, and you are the "Young Ladies" of the Mission. Why, did I not know that just last week one of you arose very early and went off to a new part of the city where work is just begun, that you worked there all the forenoon returning late for lunch, went off again in the afternoon to Helwan to another new work reaching home too late for dinner, went immediately into a station meeting there to talk of the Father's business 'till a late hour." None but the young and vigorous could stand a strenuous life of that kind. So we are not going to repeat any of the beautiful "Sunset" poems tonight. Browning would never write "Grow old with Me," nor "Woodman, spare that Tree," here. You have done and are still doing the work that would require the combined efforts of two or three less experienced missionaries.

But we are happy tonight to extend to you our happiest congratulations upon your long time of almost unbroken continuous service. No, we are really here to congratulate ourselves that we have had you all these years and to congratulate Egypt, the land which we all love with a fervor we do not give even to our own country, for are we not bend-ing every effort, and have you not used every power of mind, body, and soul to annex this land to the Country we claim as ours in a special way—even the Heavenly Country?

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*This article was not prepared for this study but it is an eloquent answer to the question "Lovest Thou Me."

This is the land of Egyptologist and Archeologist, who spend much time in clearing away the sands which bury the ruins of former greatness, to restore temples and to beautify them. Our dear Miss Thompson and Miss Smith are among the greatest Archeologists this land has known. You may not find their names written in the lists of noted Egyptologists but we all know in what Book their names are written. And we also know that with every new discovery that was made all Heaven rang with joy of it. Yes, it has been and is their work to restore temples, temples ruined by sin, ignorance, and superstition and make them fit for the indwelling of the Holy Spirit. Not in a few places do we find these restored temples but all the way from Khartoum to Alexandria. If we have the privilege of taking a journey with these two wonderful workers, we have a chance to see these at every station along the rail road and at every village on the river. Here the names of Sitta Thompson and Sitta Smith" are known, and loved, and honored. It has been theirs not only to restore temples but also to build monuments. The Ancient Kings of Egypt put up great statues and columns of stone to preserve their memories, but these two friends, through their long, untiring, persevering service have built monuments without any thought of self always in the Spirit of the One who came, "Not to be ministered unto but to minister," and these monuments will last until time shall be no more. Yes, forever, for the foundations are laid in faith and the super structure built of love to our Lord and to our fellow man. Time would fail me to speak of more than a few of the outstanding ones.

Miss Smith has the honor of laying the foundation of the first Woman's Missionary Society. With Mrs. Finney's help the constitution was written. Who does not view with joy the Woman's General Missionary Society of all Egypt with its big Presbyterials? The work of the Haret Saca Een quarter,—church, girl's school, woman's meetings etc.—has already been mentioned. For thirty years Miss Smith labored untiringly there. And what a monument she has in that part of the city. One of our most efficient Egyptian pastors was asked what book or influence had been strongest in his life as an inspiration for service. He replied, "No book, nor study nor sermon has influenced me so much as seeing a frail little missionary lady starting off early every morning and coming back late in the evening, weary with toiling all day in a hard part of the city." We know not how many more received inspiration for faithful service in the same way. The Russian Peasants have a proverb, "Labor is the house Love lives in," and the work of Miss Smith as a home maker for the orphan children in our Fowler Orphanage was truly her labor of love and was for her a house that love lives in. What greater monument could one want?

What a source of rejoicing it must be to Miss Thompson too see the fruits of her labor of love in the many churches and various organizations which owe their beginning and successful continuance to her. Go to the new and rapidly growing congregation of Choubra. Ask any one their how that fine work was started and the reply will come with a note of surprise that you need to ask, "Why, Miss Thompson and a Bible woman began the work." Then go to our big, new, beautiful Fagalla church and ask the same question and the reply is the same. Then over to Kullely and you get the same answer. And so on as you go from point to point. With her small army of Bible women—a poorly equipped army sometimes—but always carrying the sword of the Spirit she has bravely marched on. The question is asked who started the Christian Endeavor and has kept the Egyptian branch going? Who began the W. C. T. U. Who was a charter member of the Y. W. C. A.? Who as a member of the Music Committee helped to give us our first Bible song book and gave valuable help on our second one? Who gave hours, and days, and months of thought and time to the Language Committee and was ever ready with a helpful word of encouragement to the new missionary who felt she never would get Arabic? Who had time to teach for years the students in the Seminary, music? Who always has time to meet the new missionaries and give them a greeting and to bid God speed to the ones who have to journey? Who has time to call upon the sick, and the sorrowing and the joyful ones? We all know the answer. We all know the answer. We all know it was Miss Thompson who with equal grace went out to dinner on the arm of Lord Kitchner one evening and the next day sat on mud floor of a poor peasant friend and took her dinner with her fingers from a tray. Miss Smith could also do the unusual. She could dare to go into the very jaws of death in order to rescue Ahmed—afterward Dr. Ahmed, the missionary—but you all know that thrilling story. If you do not, read Dr. Watson's history. She could make a page or two of thrills and the next day go calmly on with her work as if nothing had happened. For the benefit of the new missionaries I must say that the half has not been told.

And to you, dear friends, we want to assure you that the inspiration of your lives will lead us on to better and more faithful service for our King. As a token of our appreciation we wish in behalf of all the Missionaries to present to you these sheaves of fifty pure white roses, each rose symbolizing a year of pure, happy, unselfish work. If you look deeply into the heart of each rose you will find our message—a far more eloquent message than we can give. It contains a prayer of thanksgiving and the wish that is a prayer, that you may have many more years of happy service and our message ends with a fervent, "God bless you."

America will never begin to rise in the scale of nations in her real life of value to the world until she is willing to pay as much for religious education as she is willing to pay for secular. It is a shameful thing in the history of the church—not for the ministry, but for the rank and file of members—that it has been willing to take inestimable benefits from the teaching forces of the pulpit and the Bible School and pay such a niggarly price for them. The Sabbath Schools of America were called a failure by a prominent magazine writer a short time ago. The Sabbath Schools are a tremendous success. It is a miracle that they can do what they do with such poor equipment as the people give them.

# THE GUARDS.

By Fred C. McMillan, Des Moines, Iowa.

### "THE OLD GUARD."

Miss Elizabeth McCahon, Miss Rose McCullough, Miss Emma Dean Anderson, Miss Josephine White, Dr. Maria White and Mary J. Campbell.

When we speak of the Old Guard of the United States Senate we have in mind those who have served term after term and during all these years of service have remained the Rocks of Defense in times of storm and criticism and the Rocks of Conservatism in times of peace and success never losing faith in the Grand Old Party and the country for which the party is servant, and many of us have great love and respect for these Old Guards, for what they are and what they stand for.

Thus it is in our Missions in India. The Old Guard are those who have been coming back term after term, and all these years have stood fast for the Truth as they believe it to be. They have seen the church in discouragement and in prosperity. They have seen some work and some individual lives that had the appearance of absolute failure and disappointment. They have seen others work and other individual lives bloom into great beauty and power. During all these years, blue days or happy days, success or failure, encouragement or discouragement, they have been like Rocks in their faith in God, never once wavering in their belief that not one word of all the promises of God has ever failed, and they can truly say, "My Father, my God."

### THE YOUNG GUARD.

When we speak of the Young Guard of the United States Senate we have in mind those who have served, two or more terms and have stood true to the principles of the party, never on the wrong side of important questions, never need to be watched, always true.

Thus in our Mission Field. We have the Young Guard, coming on, so to speak, holding firm to their faith in Christ. They have been home once, twice—each time it has been harder to say goodbye to loved ones at home, and yet never hesitating as to what they are going to do. They are the ones who give us comfort. We are sure of them and love them because they are true and because of their beautiful faith that God does see, God does know, and God does care.

### THE NEW GUARD.

In the United States Senate the New Guard are those who have just been elected, just getting acquainted, but you know who they are, where they are from, and you are absolutely sure they will never disappoint you. Thus it is in our Mission Field. We see the New Guard just from home, just getting acquainted but we know who they are, where they are from, and we are absolutely sure they will never disappoint us. Their lives are young and full of beauty. Their childlike faith in Christ is simple and beautiful because of its simplicity. They sing of their father's God, and because they do sing this song, the Old Guard loves them.

### SANGLA HILL

Sangla Hill, once called "Kate's Hill," now called "Sam's (Sam Picken) Hill."

When Alf Taylor was making his race for Governor of Tennessee, it made no difference where he was to speak or what he was supposed to speak about, nor the occasion, church on the Sabbath, Camp meeting or a political meeting, he just made one speech—his "Bird Setter Dog." It is even said that on one occasion he was to have a debate with his opponent on the great issues of the day. His opponent made a great speech, but when Alf Taylor rose to reply, he gave his one speech, his "Bird Setter Dog," and in a few minutes, as he told of his dog and how he loved his dog, the audience was in tears and they forgot about the great issues of the day. Alf Taylor is now Governor of Tennessee.

When in India, Kate Hill lived at Sangla Hill and Kate Hill loved Sangla Hill. Wherever she went she had just one speech, "Sangla Hill." It might be she was to lead a prayer meeting, it might be she was to make a talk, no difference her one speech—"Sangla Hill."

They say that one day in the Sialkot Convention, when the meeting was coming to a close, everything at fever heat, they called on Kate Hill to lead in prayer, and, lo, before they knew it, she was telling the Lord all about Sangla Hill. The mission had decided to open a new girl's school. Kate Hill wanted the school at Sangla Hill but the Mission had practically decided on another station. In fact it was unanimous for Lyallpur. The day it was to be voted on, after all had had said their say, and were just ready to take the vote, Kate Hill arose and gave her speech on Sangla Hill, and when the vote was taken, everyone seemed to have forgotten all the other stations, and Sangla Hill has a fine girl's school. We should believe in our subject. Well, anyway we should believe in this school. It is in charge of Miss Lois Buchanan of Monmouth, Ill. and Miss Lois Boyd of Sparta, Ill., two Illinois girls. You could not help bubbling over with joy over everyone and everything about the school. The girls were all so beautiful and so clean and so happy. They live on the home plan and each of the homes were so neat and tidy and each person so clean! The teachers, graduates of our schools at Sialkot and Pathankot, are fine teachers. The buildings and grounds are in excellent condition.

Whe had the honor of receiving an Honorary Degree from this school during our visit and we are very proud of this honor, and if you will call at our office, 1220 Hippee Building, Des Moines, Iowa, you will find this Degree framed and hanging over our desk, among the pictures of many of our missionaries that we love so well.

We are especially fond of Miss Buchanan and Miss Boyd because of their loved ones at home. We have special memories of Rev. W. J. Buchanan and his kindness to us and our many visits and hours of fellowship together. We have visited Sparta and the home of Rev. J. P. Nesbit and was there at the time of Miss Boyd's decision to come to India, so it was a great pleasure for us to visit these good girls in India.

The District Work of Sangla Hill is in charge of Rev. S. C. Picken and wife, Miss Marietta Hamilton and Miss Margaret Fehlman. Rev Picken and wife are members of the First United Presbyterian Church, Des Moines, Iowa, and formerly of St. Charles, Iowa, and it is possible that 2000 people sent their love to them as I was leaving for India, and it will be good to go back to Des Moines and be able to say the fine things about their work here in India the we can say.

We happened to meet Dr. J. M. Hamilton one day at the corner of Sixth and Walnut Streets, Des Moines, and stopped to chat awhile as was our custom when we happened to meet. He was speaking of his girls in India in whom he took particular delight and pride. This was my last visit with Dr. Hamilton, and I was thinking the other day at Sangla Hill, how glad he must be to look down from Heaven and see the faithfulness and loyal service of his daughter, Miss Marietta Hamilton.

We are sure the congregations at Waterloo, Reinbeck, Traer, Amita and Des Moines will all be glad to know how her work prospers.

We chanced to see a picture of the good mother of Margaret Fehlman and the good mother of Bessie Fleming, taken together with their daughters just as the girls were leaving for India. We know it is wonderful to have mothers like these, praying for us, morning, noon and night, and the thought came to us over and over, no wonder these girls are the wonderfully fine missionaries they are. The Second Church, Chicago, will be glad to know about these two girls, Miss Fehlman and Miss Fleming.

We would like for you to know about two ladies sent by God to Sangla Hill, Miss M. R. Greenfield and Miss Alice Pogsen. They have lived in India for forty years. They have opened a Dispensary at Sangla Hill, all at their own expense, and every morning they go over to Miss Buchanan's school to see if any of the girls are sick. Also, they take part in all the work of the mission. Miss Greenfield is a wonderful Bible teacher and gives her time to teaching whenever and wherever she is needed.

Note—If Mr McMillan could but have one issue of the Magazine to tell his story of the "girls of our missions" in Egypt, India, Sudan and Abyssinia, he would come nearer doing justice to their great work as he saw it than the small space herein allowed. However we hope that a "Chain story" of his wonderful experience and opportunity will be offered Mr. McMillan. A chain of experiences that will bind every missionary by name to the hearts of all the church membership. In this connection we would suggest to our readers that they acquaint themselves with the list of foreign missionaries under care of Women's Board, their term of service and location, you find in each issue of the Women's Missionary Magazine, and not only our foreign missionaries but all the young women and men in the home land who are under the care of our Women's General Missionary Society. Get acquainted with host of workers name by name and location. See how it actually compels your love and interest for the cause of Christian Missions. We are certainly grateful to Mr. McMillan for his "Notes by the Way" in this remarkable experience he has had in the tour of our Foreign Mission fields.—Editor Women's Missionary Magazine.

THE CAMEL CART

The Camel is the burden bearer in Oriental lands.

# THE KINGDOM AND THE NATIONS.

By Eric M. North.

## REVIEW OF CHAPTER SIX—WHAT IS REQUIRED OF US?

By Mrs. J. P. White.

FOR TWENTY-ONE YEARS THE WOMEN'S MISSIONARY MAGAZINE HAS FOLLOWED THE UNITED MISSION STUDY COURSE. THIS YEAR OUR SOCIETIES WILL BE STUDYING OUR DENOMINATIONAL BOOK. HOWEVER WE WANT TO KEEP IN TOUCH WITH THE INTERDENOMINATIONAL STUDY. TO DROP ONE YEAR'S SUBJECT ALTOGETHER WOULD BE TO DROP A LINK OUT OF THE CHAIN. THE EDITOR OF THE MAGAZINE HAS REQUESTED THAT A SHORT REVIEW OF THE CHAPTERS BE GIVEN FROM MONTH TO MONTH. "THE KINGDOM AND THE NATIONS IS THE FOREIGN MISSION TEXT-BOOK.

MRS. J. P. WHITE.

As we view the non-Christian nations and see what they need, we are lead to think of our own responsibility. Is the church ready to face the task of world evangelization? Is she ready to obey her Lord fully?

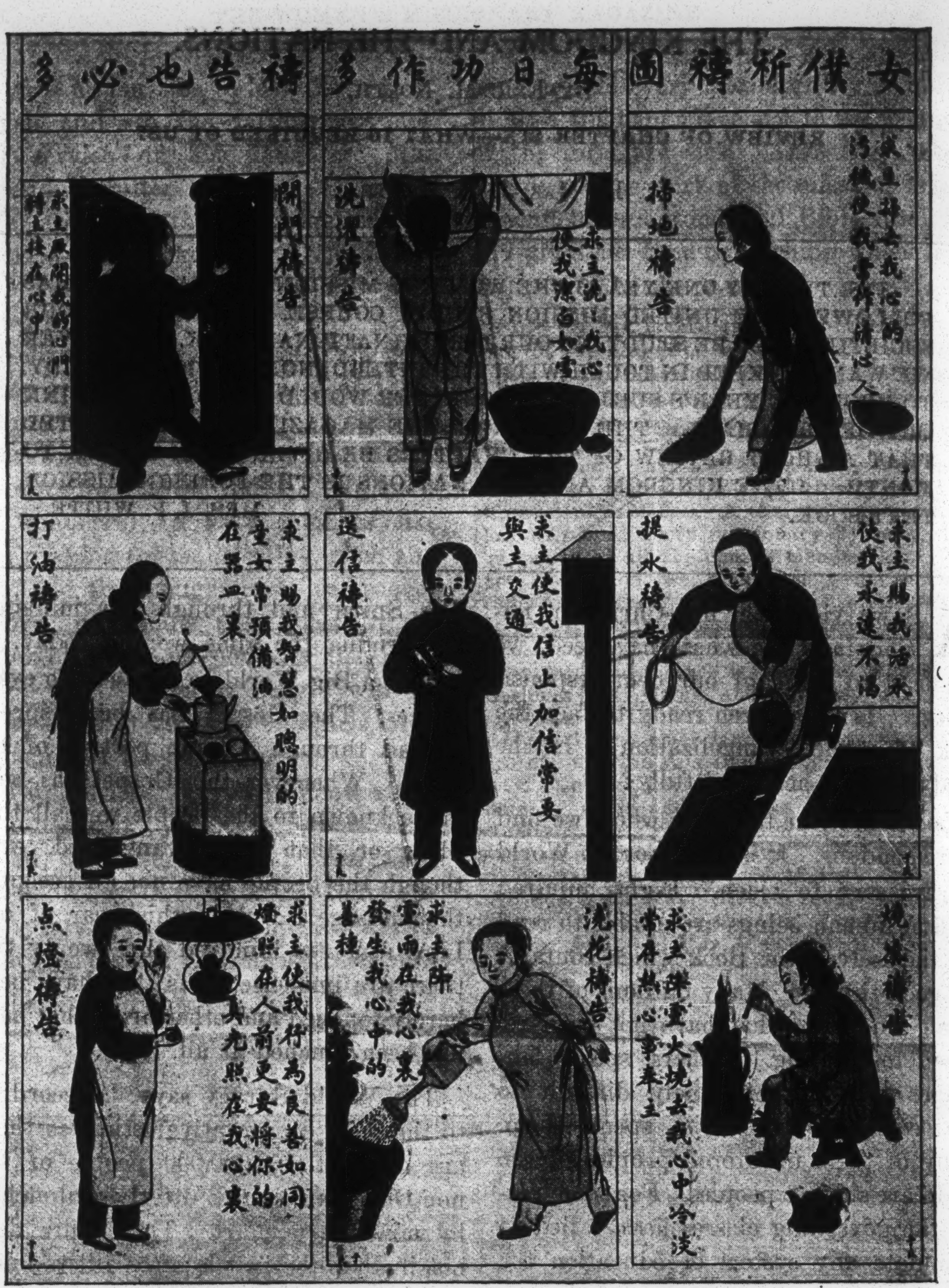
Looking at the task as a whole we find it tremendous. It is an Ignorant World we are sent to teach. Eight hundred million human beings are unable to read for themselves, the Book which contains the good tidings. Many millions of these speak languages that have not been reduced to writing. Others speak languages that are extremely difficult to read even by those who speak them. Many of them untutored peoples of the world are subject peoples. For some reason the governing classes have failed to formulate any system of education for them.

It is a Superstitious World we are sent to enlighten. Millions of peoples are in bondage to evil spirits and cruel customs which are hard to combat. How many people there are in this great wide beautiful world who are thus bound. The releasing of these captives is a slow process but He who had the power to release such when He went among men, is by His Spirit and through His ministers performing the same wonder today.

It is a Big World we are sent to evangelize. The Gospel has been spread abroad through a large portion of the earth. Whenever this Gospel has been made known to the people we call that place or that land evangelized, even though the people have not all accepted the message. But in this year of our Lord nineteen hundred and twenty two there are immense areas that have been barely touched and other areas that have not been touched at all.

The World Survey says: "According to the most conservative estimates there are at least 160,000,000 people of the non-Christian world utterly untouched by missionary effort. This figure does not include the people of localities—and there are many such—where there are merely enough missionaries to handle the work; it includes only the peoples living in areas where there are no missionaries at all.

There are still 480,000 square miles of territory in China proper with thirty-five million to forty million inhabitants utterly unclaimed by any missionary agency, and in Turkestan, Tibet and


女僕祈禱圖 每日功作多 禱告也必多
開門祈告
求主啟開我的心門
請主住在心中
洗濯禱告
求主洗我心
使我潔白如雪
掃地禱告
求主掃去我心的
污穢使我常作清心人
打油禱告
求主賜我智慧如聰明的
童女常預備油
在器皿裏
送信禱告
求主使我信上加信常要
與主交通
提水禱告
求主賜我活水
使我永遠不渴
點燈禱告
求主使我行為良善如同
燈照在人前更要將你的
真光照在我心裏
澆花禱告
求主降
靈雨在我心裏
發生我心中的
善種
燒茶禱告
求主降靈火燒去我心中冷淡
常存熱心事奉主

THE CHINESE WOMEN WORKER'S PRAYER CHART

1. When opening the door: "I pray Thee, Lord, to open the door of my heart, that I may receive Thee, Lord, within."
2. When washing clothes: "I pray Thee, Lord, wash my heart and make it pure and white as snow."
3. When sweeping the floor: "I pray Thee, Lord, sweep my heart free from all evil, and make it clean."
4. When buying oil: "I pray Thee, Lord, to give me wisdom like the wise virgins who had oil ready in their vessels."
5. When receiving or sending letters: "I pray Thee, Lord, to give me more faith that I may hold constant communication with Thee."
6. When drawing water: "I pray Thee, Lord, to give me the Living Water that I may never thirst."
7. When lighting the lamp: "I pray Thee, Lord, let Thy true light shine within my heart, and make me in all that I do to be kind and good like a lamp which lightens others."
8. When watering plants: "I pray Thee, Lord, to send down spiritual showers upon my heart so that it may bring forth good fruit."
9. When boiling water to infuse tea: "I pray Thee, Lord, to give spiritual fire to warm my cold heart, and give me a heart on fire to serve Thee."

From The Missionary Review of the World.

Mongolia there are eleven or twelve million forgotten non-Christians.

At least twenty-six millions of the natives of Central Africa have no missions among them or near them. * * * * * Afghanistan with a population of 6,380,000; Nepal with a population of 5,600,000 and Bhutan with about 300,000 inhabitants are without missionaries."

The task is not confined to non- Christian lands. "Christianizing the Christians" as our author aptly designates it, is of immense importance. How few of those who are professed followers of Christ are ready to meet His conditions of discipleship. How few understand denying self and taking up the cross and how many who wish to do good have their spiritual life choked by the cares or riches or pleasures of the world. Others, again, and a great host are ignorant of the teaching of Jesus. Great numbers of church members are never found in the Sabbath School, nor prayer meeting. They have no family Bible reading; they attend church only a part of the time. Their only means or religious education is the occasional sermon. They are not really touched by the life of the Church. Little wonder that such Christians have no interest in the missionary enterprise. They have not enough information to create interest. They know nothing of the needs of the world and what is worse they know not Christ's plan. We need to pray for a spiritual quickening of the church, that will bring about an evangelistic and missionary revival. A revived consecrated church is well able to undertake the great missionary plan for the world, whether we think of it in terms of men or money.

There are many elements which tend to help along this work which Dr. North calls "Our unrecognized allies." One of the great encouragements of the work is the response of the peoples to whom our workers have gone. There is an awakening among all peoples, a desire to know, a thirst for knowledge. The desire for something better is an "ally" in the work of establishing the Kingdom among men.

Peoples of all nations have a consciousness of need greater than human power can supply. "Every shrine and temple in the non-Christian world, whether it be a little eight inch frame where a Chinese boatman burns a stick of incense, as he guides his craft into the rapids, or the beautifully wrought temples in the groves of Nikko, is witness to this universal need." The messenger of the Gospel can give assurance that the need of the human heart can be met. "My God shall supply every need of yours according to his riches in glory by Christ Jesus."

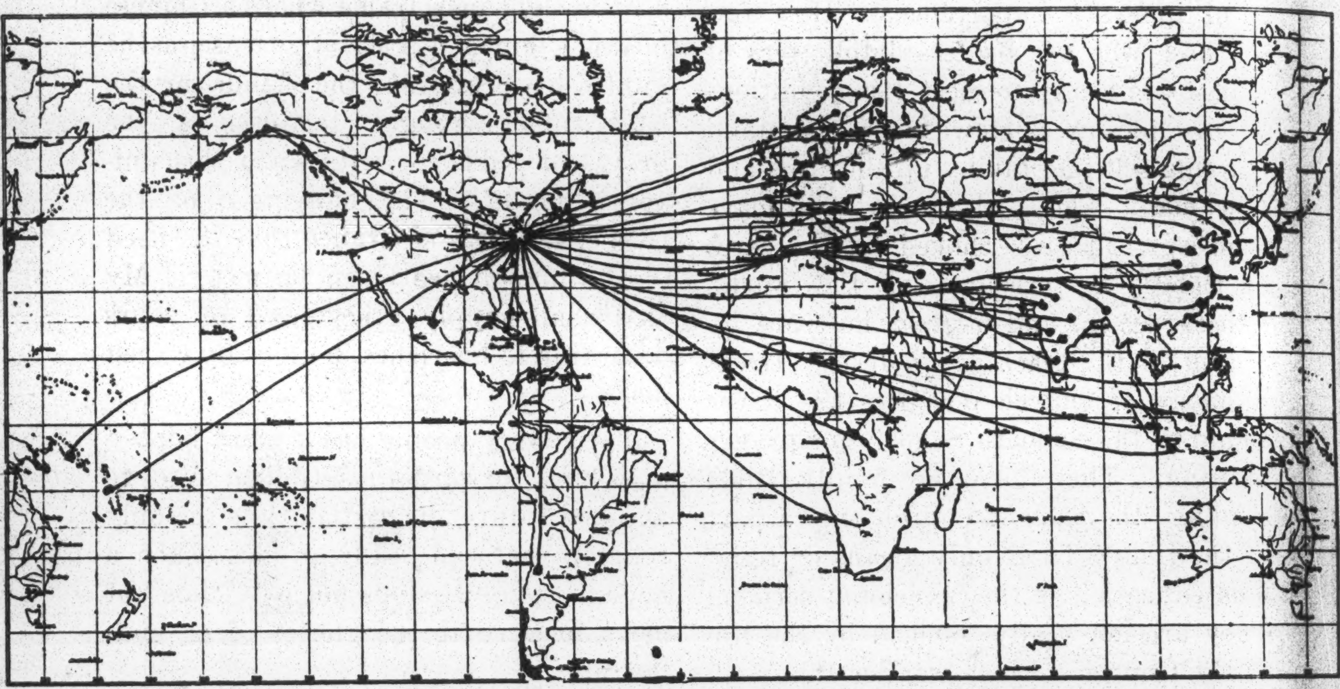
Then every people has a great hope—a looking forward to a Golden Age, to an ideal future. Christianity is the only religion that can really promise such a hope to men. It stops not with time but looks forward to the glories of an endless life.

Another ally to missions is Modern Science. The physician and surgeon with their scientific knowledge of disease and of its treatment are not only saving individual lives but are leading the way in ridding the world of leprosy, of typhus, of sleeping sickness and a host of other plagues. The instruction given in our missionary colleges tends to undermine the superstitious beliefs of the non-Christian world. Even the most rudimentary teaching does this. The lad who takes up a geography and learns just a few simple facts has his faith in his old belief of a square stationary earth destroyed. If, when he finds out the mistaken beliefs of his fathers, he finds also the eternal truths of the Word of God, then he is "on the path for the discovery of Christ."

Another ally of the missionary enterprise is the acknowledgment of Christain Standards as the highest standards and the right standards of life. It is hard to understand how men will acknowledge one standard as right and yet not follow it in life. Yet we have seen in recent months, how men of all faiths and no faiths have in public utterances expressed the opinion that if our country is to endure, if society is to be saved, it must be through the religion of Christ. Their belief does not go down deeply enough but it is significant that men acknowledge the standards of Christ as the final authority for life and conduct.

## CHARITIES THAT CIRCLE THE GLOBE

**What Christian Herald (New York) Readers Have Done to Relieve Suffering and Spread the Gospel in Every Part of the World.**



THIS MAP GRAPHICALLY SHOWS THE EXTENT OF THE CHARITIES OF THE CHRISTIAN HERALD FAMILY.

"Christian Service" has been the motto of the Christian Herald (New York) from its foundation, forty-three years ago, up to the present time. It taught the principle that a Christian must be not only a hearer but also a doer of the Word. Once embarked on this career, the area of service gradually expanded, until in the course of a few years it had reached out over continents and seas. As we look back on these early beginnings, and witness the expansion until the whole globe was literally girdled, we reflect with amazement at the goodness of God in opening doors, in removing all difficulties, and in blessing the work and bringing happiness to the thousands who were engaged in it, and to whom it gradually became the most precious thing in their lives.

The great Ally in this work is the Holy Spirit. God is working. His Spirit is directing the missionary movement. His Spirit is striving in the hearts of men; His Spirit is preparing hearts for the reception of the Gospel. Not infrequently a missionary, on going to a new field finds hearts ready and anxious to hear. These are the ones who receive the Word with gladness and in time form the nucleous for a Christian Church.

The methods by which this work is done are familiar to us. Schools, hospitals, Bible distribution, house to house Bible instruction, itinerary preaching, wayside preaching, bazaar preaching, personal work, and stated church services—all these and more are used to bring the message of Christ to men and women. "Every one of these methods requires the presence of a man or woman possessed of knowledge and skill. The missionary must be found trained and sent." The sending of workers means the providing of buildings, and the support of the workers. Without either of the elements the work would be impossible.

The need for advance grows with each passing year. Missionary education among the young people must be stressed continually. How is any one to answer the call of the world unless he hear of it? How is any one to respond with gifts unless he know of the need? Many a mission study class or summer conference has voiced the Macedonian call to which young men and young women have responded "Here am I send me."

Deeper than all other needs is that personal relationship with Jesus Christ which gives us His view of a dying world, which puts into our hearts His compassion for His scattered sheep.

## THE PROGRESS OF EVENTS IN INDIA.

Mrs. E. L. Porter, Rawalpindi, India.

THE year 1921 will be remembered as an eventful one in the history of India. It has been marked by industrial strikes and much unrest in the labour market as well as by riots at Aligarh and other cities of a more or less violent character, and general lawlessness—of a mild type in some cases—and yet plainly showing the universal spirit of unrest which may at any time flare out in open rebellion of all authority, causing untold misery and suffering, or on the other hand if the teachings of its moving spirit are followed, may result in the most thrilling bloodless revolution of all history.

In the world of politics many noted changes have taken place under the new scheme of Government in India. In February the first meeting of the Bengal Reformed Legislative Council was held, and on the ninth of the same month the new Council of State and Imperial Legislative Assembly was inaugurated in Delhi by the Duke of Connaught, thus fairly launching the Reform Scheme. During the year India has also seen a change of Viceroys. Lord Chelmsford having completed his tenure of office, gave place to Lord Reading. The administration of the first Indian Governor—that of Lord Sinha over the provinces of Bihar and Orrissa—also began and ended during the year; he being compelled to retire on account of ill health before he had had a fair chance to show what an Indian Governor could do for his own people.

While the Government has been dealing fairly and honestly with the people, and has been patiently directing the talents of her gifted men to the one end of teaching them how to govern themselves, the Extremist party headed by Mohatma Mohamda K. Ghandi, has been busy pushing the program of Non co-operation. In the early part of the year this took the form of inciting students to strike in colleges and schools and for a time was disastrous to the morals and education of the youth of the country. That measure, after having enjoyed a short season of popularity, showed marked signs of failure to procure the *Swaraj* which was promised within the year, and the attention of the leaders was turned in other directions. The burning of foreign cloth in huge bonfires was a source of amusement to the populace for a time, and the attempted boycott of foreign goods. Yet in neither of these ways was there much headway made for the cause of *Swaraj*.

The many extreme instances of lawlessness and of open instigation to revolt, compelled the Government in the later months of the year, to exercise more repressive measures and some notable leaders as the Ali Brothers and Lala Lajpat Rai are now serving terms in gaol. The Moplah rebellion of Malabar has been a sore spot for a long time and is not yet settled—these ignorant and bigoted people being incited to insurrection, murder and pillage by the inflamatory speeches of Non-Cooperators. The suffering and misery thus caused to thousands of innocent people has been great. The riots of Bombay on the occasion of the landing of the Prince of Wales in India were personally instigated by Mr. Gandhi, and the passions of men fanned to white heat by the speeches inciting to race hatred by this preacher of non-violence. The resulting conflagration, in which many lives of Europeans and Indians were lost, was greatly deplored by him, and public apology made, but even his best friends can not be much impressed by his sincerity when he took no measures to prevent a like catastrophe occurring again. He has since been as vigorous as ever in preaching the doctrine of non-violence while at the same time goes to all lengths in inflaming the passions.

The closing week of the year witnesed the meeting of the All-India National Congress at Ahmedabad which passed the resolution of "Civil Disobedience" as being the next step in the program of Non-Cooperation. Two previous Congresses have looked on this as the last and final step, and only thought of as a "remote eventuality" so the seriousness of the present situation will be apparent to all who have thought on conditions in India. "Civil Disobedience" and "Non-violence" can hardly go hand in hand, and what may be before the country no one can foretell.

The All India Moslem League which also met in Ahmedabad, was even more extreme than the Congress, and on the motion of the President, a resolution was submitted to the Subjects Committee of the League, in favor of declaring the establishment of an Indian Republic, to be called the United States of India, on January 1, 1922. Though the resolution was lost by a vote of 36 to 23 the boldness and treasonable character of the resolution was clearly shown and was further discussed in open session of the League. Such a defiance of Government at this time, and especially when every effort is being made to meet the just commands of various communities in India, indicates the advanced state of hostility.

The All India Liberal Federation meeting in Allahabad in the same week as the National Congress found themselves in a somewhat difficult situation. While admitting the necessity for preserving order they were not altogether in sympathy with the present repressive policy of Government and so expressed themselves. At the same time the Federation passed the resolution "strongly expressing the opinion that the campaign of Civil Disobedience resolution passed by the Congress was fraught with the gravest danger to the real interests of the country and was bound to cause untold suffering and misery to the people; and earnestly appealed to the country not to follow the course which imperils peace, order and personal liberty, and was bound to produce a mentality inimical not merely to the present Government, but to any Government."

While these bodies were holding their meetings in different parts of India, the All India Indian Christian Conference, which has also come to be recognized as a somewhat influential national body, held its eighth annual meeting in Lahore. Its meetings were characterized by more or less political discussion and much national spirit. In the midst of such a national upheaval as is going on in India today it is not surprising that the Indian Church to some extent should be permeated with the same spirit of unrest. This session of the conference has showed more plainly than heretofore the reaching out of the Christian body for self-expression and self-government, and a desire to get out from under the tutelage and control of Mission bodies. The Conference expressed itself in the following words:

"This Conference is of the opinion that the time has come when all Christian Missions as such should be completely merged in the Indian Church, and that in future all Foreign Missionaries should be related to it."

This in other words is a demand for absolute Home Rule. The ideal that the Indian Church should be the evangelizing agency and the organization through which the work of the Kingdom should be carried on, is the goal toward which all Missions are striving. But as in the world of politics so also in the world of religion there are many pitfalls to be guarded against, and therefore much prayer is urgently needed for the Church of India at the present time that progress may be made along truly spiritual lines, and be controlled by the spirit of Christ rather than by the spirit of nationalism. That the desire for power may not be directed in securing personal and selfish ends, but be controlled by a real desire to save souls and extend the kingdom of Christ.

The outlook for the new year calls for new steadiness of purpose, an unfaltering courage in the face of difficulties, and a deeper faith which recognizes that

"God's in His Heaven
All's right with the world"

But more. The Church is the body of Christ and He is its Head, and the working out of its program may safely be left to Him.

Note: Those who may be interested in looking further into this problem will find a very enlightening article in the October number for 1921 of the International Review of Missions. It is written by the Rev. Arthur J. Brown, D. D. of the Board of Foreign Missions of the Presbyterian Church, and is called "Present Day Problems of the Church in the Mission Field." Dr. Brown's article shows a thorough grasp of the situation, and is sound in all its arguments. It will well repay careful study.

**Since the above article was written Mahatma Mohandas K. Ghandi the Non-Cooperationist leader in India has been charged with sedition and arrested by the British Government. He pleaded guilty to all the charges made against him and was sentenced to six years imprisonment Edtor's Note.**

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# HOME MISSION STUDY.

**TEXT: FROM SURVEY TO SERVICE, CHAPTER VI EZEKIAL 34:20-31.**

BY MRS. HAIDEE EWING RANKIN, Waterloo, Iowa.

## Home Missions and The World of Work.

ABOUT forty millions of persons are engaged in gainful occupations in order to support themselves and the rest of us, about one hundred and five millions, and add to these forty millions the vast multitudes of home makers and home workers whose unpaid service supplements that of the forty millions and is equally necessary. "The struggle for daily bread is the largest single factor of the vast majority of the men in any community." Only a comparative few are able to retire on "sunset salaries" or accumulated means.

As farmers constitute at least one third of the occupational group let them introduce "The World of Work. Farming is a domestic business. The farmer is self employed and handles the accruing profits, while the wife and children contribute labor without renumeration, aside from "living," until in the course of time they, perhaps, fall heir to the "estate" or a portion of it—if there is one. No wonder many a farm woman and many a farm child questions whether or not the "living" is a sufficient wage, or whether the price has been paid with lost opportunities. America almost resents the question as to whether the problem of child labor is present in her agricultural group. Family group labor is familiar in some sections and some industries. The labor of entire families is sold in berry fields, canneries, beet fields, cotton, etc. Before the Child Labor Law was enacted in the south there were "family gangs" of cotton mill workers, the father bargaining for their collective labor, under aged children coming in at lesser valuation. But what about family group labor on the farm? Dr. Douglass says there is a vast amount of unrest in the farm homes due to resentment against conditions under which farm work is done by the family group. In reply to a questionaire sent out to one hundred Illinois farmers as to prospects of ownership, in a great majority of the cases success depends upon the "nature" of the family. "He has sons" or "He has no sons" seemed to settle the question." The farm could not pay hired help and at the same time yield purchasing profits. The successful ownership depended upon the unpaid labor of the family. Most tenant farmers setting as their goal a permanent home necessarily depend upon this home labor. What wonder that a farmer, after expressing his appreciation of his wife who could care for the home, milk the cows, care for the butter and milk, look after the chickens, make the garden, wash, iron, sew, mend and "eat" the family and at times assist in the field—what wonder that he then naively remarked, "if I had two or three like her and some boys I could soon own this farm." Dr. Douglass says that the unrest of the youth is expressed in his leaving the farm as soon as possible. The "rural exodus " he terms "a veritable strike against farm conditions.'

The possessing of a home is a most commendable effort but "when the farmer embarks on a speculative venture to which he finds himself sacrificing himself and family, his motives may be criticized. The tragedy of the situation is that millions of rural people are caught in a condition in which legitimate land-hunger is entangled with a speculative spirit." And one can pay too high a price even for a home. The future and inalienable rights of the children should be considered. The 1910 census reported a million and a half of children between the ages of ten and fifteen as being gainfully employed in agriculture either at home or working out. That these children are denied full educational advantages "is written across the face of the whole body of educational statistics" for the average rural attendance in many states is not more than half the days of the school session and for all America the rural term averages two months less than the city term. Apparently no child is too young to "pull beets" and of the 5,000 children in the beet fields 15% have never attended school in America; the cotton fields of the south and the strawberry crops of the east take their

IDEAL COUNTRY HOME

toll of child labor, while 'wormin time' in Kentucky comes just at the time the little children should be in school. School attendance in Dakota is effected by wheat farming where an average of at least 20,000 farm children stay out of school for a period of sixty days to help wheat production.'' This condition does not exist by any means only with immigrant families for in five states it was found that over one third of the school session had been missed by 8,835 farm working children *not* from immigrant families.

What kind of a citizenship is to be expected from the agricultural group which we consider the very basis of our national life? Can the school year be adjusted to meet the convenience of the occupation? Or in any event, is it fair, or just, or safe that the child should be denied his right to receive an education?

Not only child interests but those of women are concerned in this group. That the farm woman has entered a successful protest to her unrecognized position as joint laborer is seen in recent years in the increasing improvements and labor saving devices that are being placed in the homes as well as in the sheds and barns on the farm.

Farm tenancy is also a factor that enters into the World of Work. Tenancy in the family means simply to hand down from one generation to another the same type of labor problem only intensified. What was good enough for grandfather is good enough for the grandson —with the addition or subtraction of depleted ambition and a more limited vision. The grandson quite often becomes a part of the ''rural exodus.'' Tenancy increases the difficulty of the way, for each father must depend upon the unpaid labor of his family. Tenancy has been recently classified as ''related'' and ''unrelated''. One third of the tenants are related and who eventually receive an inheritance or a portion of ''the old farm.'' But two thirds are unrelated, possess no land and have no means of obtaining any except through labor. His standard of living through the struggle naturally becomes lowered,'' the hours of women and child labor are longer, the work heavier, the days of schooling fewer, the house with its furnishings and sanitation poorer, the labor saving machinery less than in any other group of farm families.'' While about 85% of those starting on the agricultural ladder succeed in reaching the summit of ownership, yet ''a prime economic factor, affecting community life and the future of all civic, social and religious agencies in rural communities is the rapid increase of tenantry in the United States.''

''The land is God's fundamental gift to the people. It is the material basis for all life. A just method of common possession and of distribution for use is the A B C of justice and fraternity.'' Are we drifting int a system from which other countries after centuries of experence are emerging? The Commission on Industrial Relations found ''not only that the economic condition of the tenants was extremely bad, but that he was far from being free, while his future was regarded hopeless. Badly housed, illnourished, uneducated and hopeless these tenants continue year after year to eke out a bare living, moving frequently from one farm to another in the hope that something will turn up. Without a large family a tenant cannot hope to succeed or break even, so in each tenant family numerous children are being reared to a future which under present conditions will be no better than that of their parents, if as good.'' The child of the tenant lives on a lower level of social esteem and has really less leisure time and less means to be expended on his health, education, recreation and cultivation of ideals of life.

But what has this to do with Home Missions? What effect do these conditions have upon the Church? What does the Church at large owe such communities. Does it not show the value of the survey and the need of the service which should follow? Does it not illustrate the need of equalizing religious opportunities? "The Church must prevent cleavage between owners and tenants and 'hands'; it must promote the best methods and prosperity on the farm." Dr. Douglass thinks that the "Church must teach the farmer to value personality more and material possessions less; to live more amply as he goes along; to take more leisure and to spend more time as well as money in education and recreation. This means to set a more human goal than the ownership of a farm, no matter how valuable, and to realize that nothing can buy back health, hope, and the eager and joyous heart when once their day is past."

### LABOR IN RURAL AND URBAN INDUSTRIES.

The economic struggle in the city exists under vastly different conditions than it does in the country. A strike, as the term is generally accepted, is hardly probable under rural conditions. The workmen are so separated one from the other, and besides the 2,600,000 wage earners have their employers habitually as fellow workers. Their interests are more or less common. They practically live together. "The employer is not remote, inaccessible and ignorant of the details of the worker's life; nor is the employee blind to the intimate problems of the employer." Both will hasten to get a load of hay in from the approaching storm. In rural industries the employer and employee have probably been brought up together, have sat in the same seat at school, eaten from the same lunch pail; they have always had the same local interests; their children now attend the same school and their families attend the same church or social organization. These conditions make industrial relationships "personal and human." "Personal contacts with community sentiment to temper them prevent innumerable labor conflicts."

But this is not so in urban industries where the business is carried on through very large industrial organizations which employ not a few but whole armies of men, and these sometimes from almost every nation under heaven. "Employers and wage earners are each dependent upon the other but their interests are not identical." Many of these concerns are run by "book keeping," the manager being required to see that a certain amount of work is turned out and whether his policy is good or bad depends upon the profits which result from his effort. "The individual worker is thousands of miles removed from the mind which settles his destinies. In the case of some of the largest corporations, the mechanism which controls the fortunes of as many as three quarters of a million of people is impersonal anonymous, non-moral."

Farmers' children, tenants, farm hands, foreign unskilled workers as well as Americans, men and women, are not merely means to industrial production but ends in themselves. Life they must have with health and some leisure for happiness and the pursuit of ideals."

"The economic struggle is one of the major problems of religion."

The Church must seek to have the humanizing factor restored in industry; must seek to establish industrial democracy. The Church must supervise surveys that facts may be presented to all people concerned and the Church can do this with better prospect of respect from both sides and also from the outside, than any other agency.

The industrial problem resolves itself into Social Salvation which is largely the question of the salvation of the wage earner. Two thirds of this group depend upon a daily, weekly, or monthly, wage for food, clothing and shelter. The problem is two fold, material and spiritual. "It is material, because the higher purposes of the Eternal cannot be attained in an atmosphere of inefficiency. disease, unemployment, vice, crime and general destitution. It is spiritual, because the elimination of inefficiency, disease, vice, crime and general destitution will not regenerate character. The salvation of the wage earner, therefore, must be achieved by the combined effort of religion, education and government. Religion furnishes the motive, education the method, and government the mechanism of social reconstruction: each of these three is impotent without the other two. Religion from this view point must be personal and social. Education must be technical, scientific, moral and universal. The government must be controlled by the religious element and be equipped with a program of economic and social reform." The way of salvation for the poor and helpless lies along the path of the educated conscience of the rich and powerful."

THREE ADULTS AND SIX CHILDREN FROM SEVEN TO TWELVE YEARS OF AGE ON A SUGAR BEET FARM. TAKEN WHILE SCHOOL WAS IN SESSION.
Photo, National Child Labor.

This goal can be reached not by a single church but by the cooperation of all churches in a program of

### STEWARDSHIP

Life is a trust—that was our Lord's idea of being faithful. The Interchurch World Movement set forth the following principles of Stewardship which are generally accepted today.

1. God is the owner of all things.
2. Every man is a steward and must

give an account of *all* entrusted to him.

3. God's ownership and man's stewardship ought to be acknowledged.

4. This acknowledgment requires, as part of its expression, the setting apart, for the extension of the Kingdom of Christ, such portion of income as is recognized by the individual to be the will of God.

5. This separated portion ought to be administered for the Kingdom of God and the remainder recognized no less a trust.

Can you imagine these questions coming from the World of Work?

How would you have us, as we are?
Or sinking 'neath the load we bear?
Our eyes fixed forward on a star?
Or gazing empty at despair?
Rising, or falling? Men, or things?
With dragging pace, or footsteps fleet?
Strong willing sinews in your wings?
Or tightened chains about your feet?

The *survey* is presented. "The greatest *service* which the Church can render to society just at present would be to contribute the spirit of Jesus to the ideals which are provocative of discontent."

## CAN YOU ANSWER?

1. What proportion of our population is engaged in gainful occupations?
2. What proportion are farmers?
3. Is there a Child Labor question in this group? What evidence?
4. Is it feasible to adjust school terms to seasonable occupations?
5. How far is it commendable to strive for ownership of a home?
6. What is the present status of farm tenancy? What is effect of tenancy?
7. What did the Commission on Industrial Relations discover concerning farm tenancy
8. What has Home Missions to do with these problems.
9. How do rural and urban industries differ?
10. Why are there not "strikes" among agricultural laborers?
11. Why especially among urban industrial workers?
12. What does "industrial democracy" mean?
13. The industrial problem is two fold, material and spiritual. Why material? Why spiritual?
14. The combined effort of what three institutions can solve this problem?
15. What does each furnish?
16. What must be the nature or quality of each?
17. What great principle enters into the problem?
18. What new thought has "From Survey to Service" brought you?
19. What inspiration have you received for the practical application of that thought?

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A nation is stronger than its homes. That is truism. But if you can find a truer one send it to me and I will pay the postage.

God pity America when the entire population is living in apartment houses and hotels. I suppose it is possible to love a hotel. But I have never found a very close resemblance between a hotel and a home except the first letter with which each word is spelled. At any rate, I am very clearly convinced that if the American home continues to degenerate as it seems to be doing in many cases on account of the number of things to which the man and the woman and the children belong besides the home, it will not be long before the answer to the question "What's the Matter with America?" will be quite easy to answer, but the remedy will not be so easy, at least for the next generation.

# FOREIGN CORRESPONDENCE.

## EGYPT

**Minnehaha Finney, Editor, Tanta, Egypt.**

### CAIRO BOY'S HIGH SCHOOL.

Last summer during my vacation, when Miss Finney asked me to write an article for the Magazine, I said, "Yes," forgetting that when the article had to be written I would be so busy as to have scarcely a spare moment. But I will do my best to tell you something of the work that fills my time and thoughts.

I have always taught boys in this land, eight years in Assiut College, and three years here in the Cairo Boy's High School. I flatter myself that I know considerable about Egyptian boys. I count it a great privilege to have had so many hundreds of them in my class rooms, for, since leaving school they are scattered all up and down the Valley of the Nile, as preachers, lawyers, doctors, and Government employes. There are hundreds of them here in Cairo.

To my mind one of the greatest needs of our Mission is a hostel or dormitory, where our Christian young men, coming from our Mission Schools to attend higher schools and universities, could find a place in which to live, where they could be given something of home life, and shelter from the temptations of this great wicked city. We often think our cities in the home land are full of wickedness, but nothing could equal the degredation, vice and immorality here. Amongst Moslem young men the use of intoxicants, cocaine, hashish and drinking are greatly on the increase.

Our school here is a preparatory, and two years of secondary. That means two years of High School work above the preparatory. We have three hundred, eighty three boys enrolled. More than ever before in the history of the school, which covers a period of over sixty years. The place just swarms with boys. Far too many for the number of teachers, and size of class rooms. But what is to be done? When parents bring their boys and insist—and say "If you do not take them in, they will run wild on the streets and never be anybody or amount to anything."

Several have said, "Here is my boy if you refuse to accept him and he turns out a bad man it will be on you."

Some who could afford to send them to Government Schools refuse to do so. They say they want their boys taught morals, right principals, and true manliness.

At least one fourth of our boys are Moslem. We have three chapel services going on at the same time every morning. Our tiny little boys in one of the largest class rooms (I counted them this morning and there were seventy eight in the room.) Then the next larger ones in another room. The largest boys in the chapel. It is an inspiring sight to see them and hear them sing. The little ones learning to sing the Psalms and commit Bible verses.

I teach them the English "Safely Guarded" and "Children Come" and Bible verses beginning with the letters of the alphabet. Then one of the native teachers teach them the same in Arabic. You can imagine the medley of sounds if they all should happen to sing at the same time.

Wednesday afternoons at four o'clock just after school, we have two Christian Endeavor societies. One is for the young men of the High School. This is held up stairs in the church. The other is for the older boys of the preparatory school and which is held down stairs in the chapel. The officers in both societies are about equally divided between Christian and Moslem. When we were elected officers for the High School Society, I asked one young Moslem if he knew what it meant to sign the pledge. He said "Yes, if I didn't believe in Christ I wouldn't come to this school.

The seed sown day after day in the hearts of these boys will surely bear a great harvest in the coming years. Of course it is the rule in all our schools that all who attend must take the Bible lessons and attend Chapel. Only once have I known a boy to leave school because he had to study the Bible.

Many pathetic incidents occur at the beginning of the school year. A poor man or woman will bring two or three children, and perhaps has money enough to pay for only one. What shall we do with the others? Your heart would ache, and how you would wish for money to give them all a chance.

Oh that I could paint word pictures vivid enough to make you see the thousands who are waiting and longing to be taught.

Our three hundred eighty three are only a drop in the bucket.

"Lord bless this land of Egypt,
Where Mohammed's power holds sway;
Lord Jesus show Thy power
And turn night to day,
That souls so long in darkness,
Thy glorious light may see.
Break Thou the chains and fetters,
And set the captives free."

ELIZABETH MONROE HAMILTON
Cairo, Egypt

## BEGGARS

We think sometimes that our beggars in America are numerous but they are very, very few compared to the great numbers that we see here. Begging is almost a profession in Egypt. There are all types, classes and descriptions, and it may be interesting to you to hear about some of them.

A great per cent of those who beg are blind and of course the blind in this country do not have schools and such advantages as the blind have in America. There are many, many more blind to begin with and most of them are too poor to pay for training if there were such, nor does the government make any provisions for them. I have seen two interesting groups of blind beggars. There are three men who pass our house two or three times a week. One walks in front and sings verses from the Koran; the other two walk side by side behind him and sing together as soon as the first has finished. They walk so very slowly that it takes them nearly ten minutes to pass the house. One of the three can see enough to know when someone is handing him a coin or a piece of bread. There are also three boys whom I have seen several times. They stand along the sidewalk and swing their bodies vigorously as they sing. Egyptian music is not exactly our idea of music, but they are attempting to sing at least. Very frequently I see a man being led by someone to his regular place for begging. He sits there most of the day and sings a most mournful tune. When I first saw him he was seemingly a young man, but in the last year he changed until he looks years older. These people often receive bread or a coin and I am sure are given enough in one day to provide for themselves. What they receive would not buy their clothes but many of them are satisfied with a burlap sack as a garment.

One sees just as many women beggars as men. Some of them are really worthy and others are not. The most pitable sight I think is to see a woman with a tiny baby in her arms. One's heart aches for the helpless babe that has come into the world many, many times illegitimately and of course unwelcome. Just recently I saw two women beggars and one of them carried a small child. They stood in front of the house and while one beat a kind of drum and shook a tamberine the other sang loudly.

It is remarkable how easily some of the blind and disabled can get around. In some places in the city as the street car passes, beggars, usually boys jump on the running board and ask alms of the occupants of the car, a blind boy frequently gets on and will go the length of the car and then get off. It is a wonder that a great many are not killed. Boys jump cars so much, and certainly, accidents partly account for the numerous boy beggars who hold up a stub of an arm or a leg as a cause for their need.

And then too one sees a great number who seemingly have no reason for begging. Pure laziness appears to be the only cause. We frequently pass a man who seems to have all the vigor and strength of youth but calls loudly for bread most any hour of the day. On some of these people one sees a fine collection of the filth of Egypt. A few drops of water would certainly be detrimental. Flies in abundance, over the eyes and mouth, seem much more welcome. When we see the existence of some of these people, we appreciate more than ever the cleanliness of our American homes.

There are some who deserve a great

deal of credit, those who are quite disabled and yet have overcome their affliction. We often see a cripple, not a young man, who has lost both legs. He gets around very easily and earns his living shining shoes. Or we might see a man with one arm or one leg selling papers or doing something just as profitable.

Certainly many of those whom we see are worthy of some aid. The poverty. filth and suffering of this land make one's heart ache, and we seem so helpless before it all. Only the love of Christ can mitigate it, and may the King be able to say to those who serve Him here, "Inasmuch as ye did it unto one of these brethren, even these least ye did it unto Me."

KATE G. LORIMER.

N. B. The last Egypt's census, a marvellous compelation of 700 pages, shows that Cairo's blind numbers 10,328.

MINNEHAHA FINNEY, Editor.

## INDIA

**Mrs. E. L. Porter, Rawalpindi, India, Editor.**

### KITCHEN MEMORIES

In India the kitchen or cook house as it is commonly called, is a small separate building standing close ot the main bungalow. The same effect of a hen with one chick is seen on a smaller scale here in America, in diminuative garage nestling near almost every home. Without, the cook house is quite plain and obvious, displaying one narrow wooden door, and one, perhaps even two, little sooty windows. Within, the single room is dim even on the brightest day, filled with smoke and confusion, with an air as if harboring many a dark secret.

This is the cook's domain, where, hovering over the mud-built range with its glowing red coals, he concocts his brews in sinister black pots. In the big house he is a subservient servant, taking orders, directions and scoldings in solemn humility. Once back in the soothing atmosphere and accustomed smells of the kitchen, he is monarch of all he surveys. In easy clothes, not uncomfortably clean, he forgets as many of the mistress' troublesome injunctions as he considers safe. If he has been told that yesterday's soup was much too salty, he obligingly forgets to season it at all; always taking some little revenge, by accident of course, for every fault that brings him a scolding.

As children we were not allowed to enter this attractive place unless sent occasionally, with an order for a servant. Of course it had a fascination for us, as forbidden things usually do, so that if sent there on an errand we stared around with curious eyes, striving to see into all the dark corners. It cost us no little loss of dignity to encroach on the cook's private establishment in this way. Here the servants, on home ground, felt quite at liberty to chuckle at our funny attempts in their language; though in the big house, especially if some older person were within hearing, any one of them would have burst a blood vessel, if necessary, rather than express unseemly amusement. In our own rightful territory, we children had some little personal authority, but once across the boundary line, we were accorded only such reverence as was due to ambassadors representing the Supreme Powers.

There were always two or thre servants sitting on the floor, and gossipping between puffs at the hookah, a long gurgling tobacco pipe, passed from mouth to mouth, with as much relish as if hygiene had never been invented. It was here that they used to meet to pass judgment on the latest doings in the bungalow, for in India it is common knowledge that the servants know all that is worth knowing of fact or scandal in the past history, present affairs, or future plans of the family they work for.

Besides affording the advantages of a club for the men the immediate neighborhood, the kitchen was a play room for the cook's children. "Summoo", the eldest was a thin, feverish, pathetic little fellow who did duty as the baby's nurse maid. Next in age was "Jarjah" who had been christianed George, a veritable cherub, happy as a king, with curly hair and laughing eyes, and a cheerful wide grin. His engaging appearance quite belied the mischief in his little mind. His favorite occupation was cleaning the pots waiting to be washed—no need of a rubber scraper after the assiduous efforts of his chubby brown hands. The baby crawled about the dusty brick floor, after the manner of babies the world over, examining onion skins with a scientist's pre-occupation, and exploring the gloomy realm under the table with the zeal of a Livingstone. He seldom made himself heard, but could scarcely avoid being seen, since his bright pink bonnet and poppy red dress brightened whatever corner he might be playing in.

Serene amidst these genial surroundings, the cook accomplishes his daily round of duties with the sun as his only time piece. This lack in his possesssions results in the fact that white man must breakfast soon after sunrise, and dine soon after sunset through all the seasons of the year. In summer when the days are twice as long as the nights, an extra meal has to be inserted as well as a mid-day nap, to help fill in the time.

His methods are crude to match his utensils, but still he is clever in his way. The French chef is noted for his delightful skill in seasoning; the Chinese cook, one is told, is metricuously clean, but the Indian khansama is distinguished by his economy. Our cook was true to type. Nothing was wasted, not even soap and water. He had never had to learn what many Westerners have discovered in the trenches—that a handful of Mother Earth would clean a greasy pot with the least expenditure of water—and effort and if, by the way, a constant desire to save energy gives rise to efficiency, the natives of India will some day make wonderful records.

To return to more concrete evidences of real saving—when the vegetable parings were removed from the kitchen, only such things were thrown away as would by refused by the cook's lean and hungry goat, which subsisted entirely on small quantities of green grass, kitchen scraps and wisps of hay which the master's horse never missed. Meanwhile "Jarjah" saw to it that no food was wasted by ill scraped pans. Even the remains left by the white folks on their plates were consigned to the waiting dish of the Sweeper who was glad to eat anything from breakfast food or left over tea, to roast crow when he was so lucky as to pick up a dead one. The raw materials received from the mistress for each day's meals were used with no less care. The cook would have considered himself culpable extravagent if he had mixed into his dishes all the milk and butter that was intended for them. A man had to feed his family, and why should the white people eat so much, when his own little boys were hungry too! By dint of careful reckoning he even managed cleverly to accumulate enough sugar from the daily supplies to make, and present to the master's family, a dish of sweets on Christmas day.

There are some people in India who say that the day is coming when these old-fashioned, unsanitary kitchens will be replaced by modern arrangements, by means of which the mistress of the house may prepare her own meals. These people are usually unseasoned Westerners who have scant appreciation of the flavor of the East, in their food, or elsewhere; men and women fresh from the West, who have been horrified by some such old story as that told of the devout Mahommedan, who by the Koran's decree, spat on the pork roast before serving it at the table; or by the tale of the helpless bachelor whose cook produced a missing stocking from some corner of the kitchen, and on being reprimanded for carrying it off said that he had nothing else with which to strain the soup, and on seeing the look of consternation on his master's face made haste to assure him that the stocking was not a clean one, and that the one for which he was looking would be found in the drawer.

If the cook house is Westernized what will become of the cook? Will they direct their talents toward quick lunch counters for the benefit of their lazy unhurried compatriots? Will the Sweeper go with nothing to eat but coarse dry bread, helped out by an occasional roast crow? Or will all the servants fall victims to the insiduous attacks of Bolshivism? I, for my part am conservative enough to hope that while time may change other things for better or for worse, the old kitchens may not be sacrificed to the Western craze for exacting hygiene for many a year to come.

Written by the daughter of a missionary as a Freshman Essay, and reproduced here that Magazine readers may gain a sympathetic understanding of some of the trials of an Indian missionary housekeeper.

### NEWS ITEMS.

Pasrur—Yesterday our Missionary Society held its Thank-offering meeting. Little earthen jugs turned out in goodly number, but what rolled out of them a little later was marvellous indeed. A large jug had been made into which all the offerings were poured after each had counted her own, and then it was broken and three women counted the contents. According to actual count we have to date Rs 245/14 from the women and Rs 33/10 from the school girls. We think that is just fine, and the Indian women have gone beyond anything that they have heretofore done. We are so glad to see the spirit in which they give their Thank-offering, and to know that it means so much to them. It had been nearly a year and a half since ours had been lifted so of course that partly accounts for it. We still have the campers to hear from, feel that we have made progress along this line of the New World Movement at least. The school girls more than doubled their offering this year, which is surely fine for them.

Recently we promoted a class of 29 girls into the second class, so of course they are a very happy bunch. Each girl receives a gospel of John when she completes the first class, and it is always prized very much. Each girl finishing the fifth class is given an Urdu Bible.

(The above is from Miss Dora Whitely of the Girls' Boarding School, Pasrur.)

Taxila Hospital. Dr. Greg Martin says of the work just starting, "During the first two weeks we had 108 patients. Last week we had 149, and the first three days of this week there have been 107. (We count individuals, not treatments) Each patient gladly pays his initiation fee of one anna, and all are very anxious to get our medicine."

The building work at Taxila is going on at an encouraging rate. One of the servant quarters will be under roof by the 21st of January, and the other is half up. Work on the Doctor's house was begun on the 17th of January. The foundation for the other bungalow is half in, as also the foundation for the dispensary building. The way the number of patients is growing daily makes the need for the completion of the dispensary building quite imperative.

General—We are glad to report the arrival in the field of Mr. Charles Stewart on return from furlough, and to welcome him back to our midst. Mrs. Stewart could not accompany him at this time on account of the condition of her mother's health, but hopes to be able to return to India in the Fall. Miss Hoon also came at the same time Mr. Stewart did, and is busily engaged studying the language. A little later Miss Reba C. Hunsberger, M. D. also arrived in the Mission. She had been spending three months in London en route for the purpose of studying tropical diseases in the university there. We are glad to have an account from her of her stay in London to send in this number. All the new missionaries are very busy with the study of the language, being located in Sialkot under the supervision of Rev. Robert Cummings for that purpose.

We are also glad to announce the arrival of a little son in the home of Dr. Bert Jongewaard, and welcome him as another new missionary.

Rev. Emmet Alter has been in poor health for some months. He had quite a severe attack at the time of Annual Meeting but seemed to recover fairly well at the time. Later it was found necessary to have his tonsils removed after which operation it was hoped that he would find relief from the rheumatism which was getting more severe. For a time he seemed to be better, but the improvement was only temporary, and about Christmas time he had to go to bed with orders from the Doctor to remain flat on his back, and move as little as possible for two months. It was feared that the rheumatism was going to his heart, and the condition of his heart has occasioned grave anxiety. The last word was that his condition was not improving, and it was imperative for him to go home to America as soon as arrangements could be made. We would ask the prayers of the Church for Mr. and Mrs. Alter in this time of great anxiety. They have two little boys. Sunny Jim and his little brother being happy healthy children, who their mother says are very little trouble because they are so well and happy. We know Jimmy's smile would go a long way to cheer his sick father, and comfort his mother's heart.

Rawalpindi and some other stations in the mission have had the pleasure of a visit from Mr. Moore, an American business man who is here to see India. He is very much interested in Mission work, and we have been glad of the opportunity of showing him some. He is a friend of Dr. Holliday's and comes from Sharon near Pittsburgh. Dr. Holliday was given the privilege by the Mission of spending a month with Mr. Moore in conducting him in his travels through India. We hope to have some account of the time spent to send to our readers.

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## ITINERATING IN THE RAWALPINDI DISTRICT WITH THE TRAILERS.

When in America on furlough I told a little experience of a moving day in camp to amuse the ladies of the Women's Missionary Society of Fort Morgan, Colorado, and as it turned out I did more than amuse them, because they immediately started a fund, which resulted in the money for a Ford car for Rawalpindi District.

Then I began to dream about a trailer, so that the whole moving could be done by the Ford. Dr. W. T. Anderson, Rev. R. E. Ayers and I investigated and found it would be possible to purchase something that would be practicable in India.

The other two received theirs in different ways, and a very dear minister, who will not let his name be mentioned, gave me the money to buy mine. These trailers have been fitted up and the Ayers family are using theirs in Sargodha District, while the other two are going together in Rawalpindi District.

There is a bed on the trailer like the bed of a large wagon, and in the front part facing back in a chest of drawers in which the two ladies of us keep our books, clothing, table linen, and our supplies of flour, sugar, jam, etc. for our housekeeping. The beds are on hinges attached to each side of the wagon, which in camp are let down by chains and drawn up while moving. Our bedding is tied on the beds on moving day. There are upright pieces to support the roof like a moving van, only these can be let down to the top of the chest of drawers. Over all is a tent which is longer in front and back, and wide enough to cover the beds when let down. In the front part we have our dining room with two steps up into the trailer for our bedroom, and the bathroom at the back. There are inside curtains to separate these rooms.

After we have our breakfast on moving day the dishes are all put in a drawer, and the table and chairs folded up, and, along with the fireless cooker, oil stove, oil tin, tins of gasoline, motor oil, cooking utensils, servants' tents and beddings, tent poles and pegs, placed in the space between the beds which are now chained up forming the sides, and the tent top and sides securely tied around it all. Then the motors are backed up, the trailers hitched on, and we are off.

I was "scared stiff" as the saying is, the first move, and every breath was a prayer, and the prayer answering Father brought us in safety to our camping place. Our road out of Rawalpindi took us along the Mall, the fashionable street of the city, and all the British officers we met lost their expressions of "there is nothing I have not seen or known" and frankly stared.

It was a funny sight to see two women in the front seat, one of them driving, with three Indian men on the back seat and a canvas covered wagon trailing behind, so I did not resent their stare, but just grinned back at them as we went by.

In the day time we are just campers, but in the evening when the day is over, we drop the curtains, light the oil stove and the hanging lamp, and we are so cosy in our little cabin that we would not change places with any one.

MARY A. LAWRENCE.

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### SIALKOT CITY AND DISTRICT NEWS.

Strange how hard it is for the West to leave behind the rush and strenuous life when it comes to the East. If we can't hurry the East, we surely do hurry ourselves in the East or so it has seemed to us. Each day has brought a greater burden of work and responsibility, and joy too in the privilege of serving.

Sialkot is always a busy place, especially in the Fall because of the Sialkot Convention and Annual Meeting that come so close together. This year has been no different unless in that some of us feel the rush, burden, yes, an joy too, much more than ever before.

Convention and Annual Meeting over we all soon settled down to our assigned work. The new missionaries who arrived are all located here for language study under the supervision of Rev. Robert Cummings. The Christian Training Institute with Rev. E. E. Campbell in charge, the Boy's High School with Rev. Robert Maxwell, the Memorial Hospital with Dr. Wilhelmina Jongewaard and Miss Lincoln, the Girls' Boarding School with Miss Fannie Martin, and the Zenana work with Miss McCahon in charge, all are influences for good in this old, yet hardened city of Sialkot.

The village work has been such a joy. With the New World Movement program to carry out we wondered how our District workers would succeed in their teaching. Much to our satisfaction we have found them doing their work earnestly, and in many of the villages of the two circles we have already visited there is added interest and truer conception of the fundamentals of Christianity as brought out by the lessons of the New World Movement program in India.

Today is moving day for our camp. move on to the third circle or group of villages to be visited, and it is in this circle that we look for Mr. Fred MacMillan and Rev. Mills Taylor to visit our camp, and get their first idea of camp life and work as we do it in India.

How different this moving day has been to those of our first year in camp. Then we moved with camels and we ourselves travelled in a cart with a horse. Camels became increasingly difficult to hire so we were driven to use ox-carts, and we exchanged our former conveyance for a motor cycle and side car. A little later still we got a Ford, but we still use ox carts, which are slow, hard to get, and recently very expensive to hire. So last Fall we had a truck built on a Ford chasis and with it and a trailer to our Ford car we move in an hour and a half a distance that took us all day using camels or carts. We can also move now without loss to the furniture or camp supplies, and with a great saving of mental and physical strength. We count such blessings in our work from Him and praise Him for them.

In spite of the unrest all over India in these days we find that the door into non-Christian homes and villages open wider than before. There seems to be less arguing and more interest in our words of hope and love. More than ever, too, we are impressed with the fact that we ourselves must live the truth, for we are books read by these people who look to see our real motive for being here in their land, and they read us well. We can't deceive. How necessary it is that we are sure of ourselves and sure of Christ and His love for all mankind! How essential that we be right with God and have a deep experience of His saving grace, and the assurance that Christ is the victory that overcometh the world! How absolutely necessary that we mistake not our calling and mission to these people just now! They are watching and waiting for the Truth. The Word is Truth. It has never failed yet, and we must not fail in doing our part in giving it to them. MRS. IRENE C. MERCER.

### NEWS ITEMS.

Jhelum. One of our biggest affairs this month has been the baptism of two Sikhs out of this community, both of them brought around by Sohan Singh, the young fellow that we baptized here last April. He is now making his full stand as a Christian, and his witness and testimony is meaning much, as we can understand from the fact that the two that he has himself brought around in his first six months of Christian life are more than our whole mission force together have averaged of real Jhelumites in two years time. He has come when the time is ripe, and is being used by the Lord to gather some of the fruit that has been laboured for faithfully for so many years before. One of these two that has now come, is one of the most happy and whole-hearted converted men that I ever saw. He is of one of the leading families of the Punjab. His uncle is president of the Congress Committee, as well as of the Akali Sikhs here in Jhelum. Another uncle is honorary magistrate in his own town. The man (about 32 years old) is himself an F. A. pass, has had long service in civil as well as military offices, and has excellent testimonials as to ability and character. He has the military rank of Lieutenant and Sardar Bahadur. His baptism has made a great stir here among the upper classes and they can figure no worldly motive in his conversion. He has been witnessing and preaching constantly since that time. The other day in the bazar some of his old relatives were abusing him, throwing dust, and also gave him a shoe beating over the head, cutting it somewhat. He did not even come to complain to me about it, but bandaged his head and went on about his work. Mr. Crowe is giving him service as Head Clerk in B. I. H.

One of the greatest attractions in Pasrur recently has been the arrival of the boxes from home, and especially those that brought dolls for the school. We have picked out nearly two hundred for the school for Christmas, and Miss Fleming still has nearly that many with which to begin her work in Sargodha. Nearly a hundred came to me from the Juniors of New Concord and Roney's Point and from the Women's General Missionary Society exhibit. They are fine.

We had our record attendance last Fall, 163 boarders and 14 day pupils. The latter ought to be doubled, if not tripled, for there are lots of girls in the city, but so far we have not succeeded in getting much interest stirred up among the parents. We are not discouraged to the point of giving up, for once in a while we get another one that does stick, but it is up-hill work. We need your help through your prayers for the people of this old city. We have been so abundantly blessed in our work in the congregation during the past year that it makes us long and crave for more for the Lord's people of this place.

The Clements and Miss Beatty left for Pasrur South for their itinerary taking the truck and trailer with all their stuff. The truck looks like a big toad under the new toadstool tent. It looks like an exceedingly mobile rig, and the results are awaited with interest by many who are weary of the old carts. (For further description of the new tents covering a Ford truck which is made to live in, read Mrs. Mercer's letter from Sialkot.)

Gurdaspur. On Saturday, November 5th, Miss Emma Dean Anderson entertained us all at dinner, the occasion being the fortieth anniversary of her arrival in the Punjab. Her reminiscences of forty years ago were interesting and amusing.

The Gurdaspur campers report that transportation and servants are difficult to obtain on account of the high prices demanded, but we expect to go to camp in two days more, and we hope that nothing short of the visit of the deputation from America will call us in, as these are such fine days for district work.

Several new Sabbath Schools are reported from Gurdaspur district to the credit of the New World Movement. This is very encouraging. They are in unorganized circles and are conducted by the school teachers.

Rawalpindi. Mr. Heinrich reports from Rawalpindi—"School has been closed until November 21st on account of plague. This has given an opportunity to get around some in interest of the Synod's Evangelistic Campaign Movement. We are aiming this year to have every church or circle take up some part in evangelism during the campaign week, February 27th to March 5th. In the cities and large centers we hope meetings will be arranged for at least once a week during the whole of the month of February. In Rawalpindi, Sialkot and Gujranwala plans are getting under way for evangelistic effort during the whole of the winter. This is true also of Jhelum. We had good meetings in Gujranwala and also in Sargodha Presbytery.

Two more families are coming from Abbotabad for instruction and baptism. One is Fazl Ahmed's sister's family. Her husband is a mullah and a land owner and they have three children. The other family consists of a widow and her three boys. Some work and a place to stay has been arranged for these people. We hope to put one of the boys in school here, and get one the others into the B. H. I. This makes five families consisting of twenty people here for instructions and baptism. In addition to these two young men have gone to Gujranwala with Fazl Ahmed to try to get work. One is a motor driver and mechanic, and is hoping to get on in the B. H. I. Fazl Ahmed says there are fourteen more families in Hazara District willing to come out. We request prayer for wisdom to handle this work wisely.

Bazar preaching has been started, and the crowds are very attentive. The sale of books is also encouraging.

The college and Girl's School have also been closed for three weeks on account of the plague which has been very bad in the city. The majority of the shops are still open, but the city as a whole is deserted. Some estimate that 80% of the people have fled. Both the city and cantonments are affected.

Since the above was written the schools and colleges have reopened. The people are beginning to come back to the city, but this has caused a recrudescence of the plague which had begun to abate somewhat. Yesterday there were 50 people inoculated for plague on the College compound, and the good work is still going on among the students. Inoculation is given free to any one who will take it by the Assistant Surgeon of the Government Civil Hospital. He reports that he has done several thousand people in the city since the first outbreak. We hope that we will soon be rid of this pestilence. The Christian Community has been wonderfully preserved in the midst of this dangerous time. So far there has been one case that recovered, and two that have proved fatal.

Taxila. The new hospital is beginning to take shape and form. There are now two missionary families living on the ground in tents. Dr. Gregory, Martins, and Mr. Laing's. The latter has been appointed builder by the mission, and was up there on the job just as soon as possible after the Annual Meeting. The well is down several feet, and the foundations for a go-down in which to store the hospital supplies and some servants' houses have been dug. Dr. Martin is running a dispensary in a tent, and we hope the work will be well opened up by the time the dispensary building is ready for occupation.

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The Church at Home we know will sorrow with the Church of the Punjab in the loss she has sustained in the death of the Rev. I. D. Shahbaz, D. D. He had faithfully served the Church of his generation and was patiently waiting the summons, as he himself wrote about a year ago, when he received a letter of congratulation on the title of D. D. having been conferred on him by Tarkio College.

"My dear Dr. Porter,

Allow me to thank you heartily for your letter of congratulations, received the other day. I value very much the spirit in which the contents thereof are couched. Whatever my humble services for the kingdom of Christ may be, I am not unconscious of my own unworthiness and the honour conferred upon me.

My time worn ears are waiting to hear

the Master's call, and no honour can be greater, no reward more valuable when I will be told "enter thou into the joy of thy Lord."

Yours sincerely,
I. D. SHAHBAZ.

Bhalwal.
2nd, September, 1920.

### NEWS FROM CAMPBELLPORE.

For four long years we have been trying to buy land in Campbellpore, on which to erect two mission houses, and I am sure you will be glad to hear that we have been successful at last. The land we have got is a nice plot of about three acres on the outskirts of the city. It is well covered with Shisham trees which are just beginning to make a good shade, and we are happy in the thought of the shade they will make for us in the summer time.

Miss White, who came to Campbellpore five years ago when Attock was first made a separate mission district, has had to live in a native house in the city in the winter and go to Murree in the summer because a native house is not a fit place for a European to live in during the hot weather. Last Spring, when we were located in Campbellpore, we succeeded in renting a house in the bazar which had been used for a store. After much scrubbing, scouring, white washing and cleaning it presents a fairly respectable appearance, but it is a dusty, dirty, noisy, place to live. During the hot, hot summer nights it seemed as if our neighbors never went to bed, for there was a continual hub bub of voices all night long. The poor little babies could not sleep because it was so hot and they cried all night long, and we felt they were justified in their protest against the heat. Remembering all this we are glad indeed that we have got our land, and we hope that before another summer comes we will have our own house to live in.

When we got the house in the bazar of which I have been telling you, we fixed up one of the verandahs for a church. Mr. Southerland and I had eight benches made which we thought would seat the congregation for a long time to come. But those eight benches are full and running over, and now we have to get some more. I wish you could see our congregation, and hear them sing Psalms. I am sure you would enjoy it as much as we do, and become as enthusiastic over missions in Northern India as we are.

The Assistant Surgeon in the Government hospital and his wife are Christians, and both teach Sabbath School classes. Two of the men in the congregation were in France during the war. Both won honors. One of them has two medals for service on the Afghan frontier, one of them being a Kaiser-i-Hind medal, a medal given for no small service. Both of these men have been given a small pension to last during two generations, their life time and the life time of one of their children; and these men are from the despised untouchable outcastes of India. Both are learning to read, and one has taught his wife that she too may be a Christian.

These days we are awaiting the arrival from America of a son of one of Campbellpore's best families. He has been attending Columbia University for seven years. He came home for a few months during the summer to build a new house, and about five months ago he went back to America. Dame Romour has it to bring back an American wife. We wonder how the Christian young people of that University treated him. Have they done their duty and will he come back and say, "Yes, the missionaries are right, the religion of the Lord Jesus Christ is the true religion, it makes people more loving and kind and sympathetic," or will he come back full of materialism and other "isms," and make the work of the missionary harder. For remember—his people will be more ready to hear him than they are us. This is for you dear reader, whoever you may be. How are you treating the foreigner at your back door? They have heard that America is Christian. They are expecting great things of you. They are expecting you to tell them of Jesus, and they are expecting you to live your religion. Are you doing your duty, or are you making the work of the missionary harder?

Perhaps some of you do not know where Campbellpore is. It is the head-quarters of Attock District, one of the Frontier Districts of Northern India. It borders on the North West Frontier Provinces. It is only 40 miles away from Peshawar, the terminal of the famous Khyber Pass often called the Northern Gateway of India, for it is only through this Pass that armies can invade India from the North. This Pass leads into Afghanistan—that country which is still closed to missionaries. Many of the villages of our district are not yet open to us. Hazro, only fourteen miles away, the largest city in the Chash Valley (a very thickly populated valley) is the object of repeated raids by people from acrosss the border. Only this month a party came over to a little village near Hazro, killed five men and carried away something like 40,000 rupees. We are glad to say, however, that many, many villages are open to our preaching, and last winter in some of the villages they gave us a welcome that rejoiced our hearts. But "there remains much land to be possessed."

Mr Taylor and Mr. MacMillan were here Tuesday night and Wednesday morning of this week. How we enjoyed their all too brief visit and wished they might have stayed longer. The celebration of their visit began in this way. Just as we were starting to Rawalpindi to meet them, one of the army mules from the neighboring cantonments climbed up on the roof of our servant's houses. I suppose to see whether or not our distinguished visitors had arrived in Rawalpindi. The poor, old, shaky roof, being quite surprised at such a trial of its strength, suddenly gave way leaving Mr. Mule suspended in mid-air across a beam. The mule managed in some way to struggle out, but that didn't repair the roof. I hope he had to stay there long enough to repent for the mess he made of our roof just before our visitors came.

The next night when we came home bringing Mr. Taylor and Mr. MacMillan with us, we were very much surprised to see our house lighted up from top to bottom with dozens of candles and little native lamps. The Christians had done this in honor of our visitors. They had also decorated our place of worship (the porch) with tissue paper garlands, and had made necklaces of big yellow chyrsanthemums for our guests of honor. When they put these enormous necklaces round their necks Mr. Taylor and Mr. MacMillan looked quite embarrassed and their faces took on a decidedly pinkish hue, (please don't tell them I said so.) But they quickly overcame their embarassment and thanked the people so heartily for their kindness that they felt they were their friends.

This visit will long be remembered by the little band of Christians for it isn't often, in fact it is the first time that any one but a missionary has come to see them. May God bless them as they go from place to place, and may God bless you, too, dear friends who sent your kind greetings to us through them.

BERTHA MCELROY SOUTHERLAND.

P. S. Campbellpore has suddenly become a very frivolous place. Saturday the leading Indians gave a Garden Party in honor of Mr. Miles Irving to which we were invited. Today the Commissioner held a Durbar (court of audience) at which all the notables of the district were present. It was very interesting to see all the Indians dressed in their best receiving their various honors and prizes, and best of all, many lowly ones were given honors too. This afternoon the Nawabs of Pindigheb, Wah and several Maliks gave another Garden Party which was also a very interesting function.

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## NEWS FROM ZAFARWAL.

Mrs. Porter says our Zafarwal station has not been heard from for a long time. Whether this is because the India people and work are so interesting to rather new missionaries, causing them to forget, until reminded, that our own people at home are just as much interested, or it may be because we find the work so overwhelmingly great for so few of us and we have little time to write our home letters. But I am sure you are familiar with our oldest stations, the home of old Kanaya, who, with his family years ago suffering so much persecution came out for Christ and is counted among our first

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converts. Dr. and Mrs. Barr with Misses Mary J. Campbell and Corbett were the first missionaries stationed in Zafarwal.

At present we are out in camp work right among the village people and how ripe the harvest looks, how eager the people are for new life—how discouraging is the present life of slavery to superstition without hope of the future we know with Christ. Last week we moved from Shakr Garh district to our present camp called Langa. We would have moved a day earlier had the missionary's wife as much command over the camp servants as the missionary himself. She was left alone to see that the camels were loaded and started on their journey to Langa. The camel man being tired and not wishing to start took advantage of the Sahib being absent and refused to go, giving the excuse that one camel was weak and that his own eyes were very bad that day. The latter excuse was not accepted and the loading of the weak camel ordered to prove the first. It was scolded and beaten but truly could not get up with the load. So I was convinced, until later I saw the camel unloaded and his back and front leg untied, which had been left tied down with a rope.

We had gone to Shakr Garh with a bit of doubt because there were so few Christians and also we could reach few villages from that place; yet we felt God was leading us when we decided to spend a week there and now we are so thankful. The door was opened for a great witness. There we found a man had been teaching his friends of the Jesus he had heard about when visiting in another part of the Panjab, and there were five families waiting to hear more and desiring to become Christians. They are very promising and earnest in their desire. It was a joy to give them the message and we placed a Christian teacher with them hoping to baptize them very soon. In their appreciation they followed the missionaries back to camp carrying a gift under a red coloured cloth—about a dozen little candy baskets made of sugar.

To our surprise we learned of a Thanidar (government officer) of the Sikh caste whom we had met last year in camp who told us he would become a Christian were it not for the persecution of his own people. He when a boy had taken training in a Scotch mission school and said "how well I remember sitting at the feet of the Sahib listening to the story of Christ," He had been stationed at this new place where he holds an office with the British government. The missionary was disappointed to find him out of the village on business for he wished to ask him the second time if he would take the stand for the Christ he believes in. But we determined to visit his wife and give her the message. We had learned she was listening day after day to a little Christian girl of the sweeper caste who reads to her from our Bible. She was a sweet and beautiful person and received us very cordially. As the Miss Sahibas sat on the bed she stood until they gave her permission to sit beside them, then gracefully bowing said "Mihr bani" (thank you). We had taken our baby for her to see and we knew this would be a pleasure, the missionaries babies being a wonder to the Indian people and they do love babies. She was pleased when the baby smiled at her but was a bit sad because her own two children have passed away. You may be interested, as I was, in the furnishings of her room. It was small and clean. The furniture consisted of a rope bed, two chairs and three small tin trunks. The trunks probably contain clothes, bedding, jewelry and other family treasures. On the floor was spread a small Persian rug with two pet dogs sleeping peacefully on it. Two tennis rackets were hanging on the wall and when I looked at them I thought they seemed a bit out of place in this home but it only shows how the educated people enjoy our games. The English people living here have introduced tennis and we find it played in the cities and schools. On the floor were the lady's shoes for she gave us honor in removing them while in our presence. We had a nice visit and Miss Hadley told her of the way of salvation and that her own religion could not save her.

She drank in the words and promised

to think about them. Now we must all pray definitely that God may use our efforts and by His power save this Thanidar and his wife. How often in these days are we finding the high caste people ready to listen. We hope you are praying for them. What will it mean for Christ's Kingdom if they will come! Today as I write I look from my tent to the Miss Sahiba's tent and there crowding around the door are women from the near villages and I hear them singing Psalms in their own language to their own music. How strange it seems, yet how natural it should seem when we know that God is gathering in His own from all peoples and nations and that He hears their songs of praise as well as ours. In front of the Sahib's tent are the men and I hear a Lambardar (head man) of a near village talking of his religion being the real truth. I notice he has brought a chicken, five eggs and a bucket of milk as a gift to secure the friendship of the Sahib. Probably has another motive—perhaps he wants a letter of recommendation saying he is a good and capable man—which he may be able to use in securing a higher position in government. Having only just met him it will be difficult for the Sahib to write such a letter.

As we live day after day in India our hearts become more burdened for the vast number of people who do not know Jesus Christ, and who live in darkness and look into the future without the assurance the grace of our Lord gives through faith. May we all work together faithfully in this age of opportunity.

Mrs. Fred J. Mitchell.

## REV. MILLS J. TAYLOR AND MR. FRED MAC MILLAN IN INDIA.

The visit of the General Assembly's delegates is an event in the history of the India Mission. Mr. Mills Taylor and Mr. Fred MacMillan were given a warm welcome at Gujranwala on their arrival along with the second missionary party with whom they were fellow passengers on the "City of Lucknow" from Port Said to Karachi. They report a very pleasant and comfortable voyage and have arrived here in good health and fully prepared to give due consideration to all our mission problems. The Mission much regrets that their stay with us is to be such a short one. There is so much to show them and tell them, that it seems impossible to do justice to the work in the one, two, or three days at most, which they are able to give to the work of each station or district. Some places have of necessity had to be omitted from their itinerary much to the disappointment of the missionaries in charge. The different kinds of work, and sections of the field, wth their respective missionaries have as much as possible been grouped for conference, and it is hoped that in this way the ground may be gone over, even if it cannot be said to be adequately covered.

The needs are so pressing, and our desire to have them fully presented to the Home Church through the eyes of her delegates is so great, and such an opportunity comes so seldom, that we are anxious to secure the greatest possible results from the very short visit which we are privileged to have from these men.

## IN JHELUM.

Our visitors from home have come to Jhelum and gone again. Two days seemed to us a very short time in which to show them the work we are trying to do, but even this brief visit was, we feel very much worth while. The precious time was crowded full. There was a social gathering of our little band of about fifty Christians, a conference with the Sargodha and Jhelum missionaries concerning their fields and work, a visit to the Good Samaratan Hospital, and to the Jhelum Boys' School, a walk before dinner by way of our little cemetery where, along with the graves of our Indian Christians are those of several of the missionaries and missionary children, through a Mohammedan cemetery down to the river, where one can see, though not enter, numerous Hindu temples. Then the next morning came a trip across the sands to Sanghoi, ten miles away, where our Boy's School was inspected and a native dinner eaten, and also, in a nearby village, a glimpse given of what preaching in a Mohammedan village is like. Then home again for a hasty tea, and our guests hurried off to the train, leaving the Jhelum missionaries on the station platform waving goodby and feeling like a grate with the fire gone out. It is a unique experience to visit with those from America who are not our own missionaries and yet who are interested in our work as we are, and whose interest inspires us to be more worthy of the prayers of the Home Church which they represent. We are indeed glad that Mr. Taylor and Mr. MacMillan have come to India. Their visit to Jhelum has been like a breath from home, and has cheered and strengthened us all.

MABEL C. STEWART.

### MY STAY IN LONDON.

My first glimpse of London was quite up to my expectations for I arrived there on a typical London day. A mist hung over the city and there was a fine drizzling rain coming from a heavy dull sky. The rain, however, did not dampen the cheerfulness of the station porter, who guarded my luggage and that of my friends for several hours when it was piled on the platform awaiting disposal while we went in search of rooms. No less cheerful was the cabby who with the assistance of the above mentioned porter, somehow packed six of us in his cab and found room on top for all our luggage. I wondered whether or not we would reach our destination in safety, but was reassured by the complacency of cabby who thought it not 'alf a bad lot!

Looking for a boarding house in London is an experience full of adventure and revelation. One discovers that most streets are only one block long and that the names change most unreasonably the next block down. The numbering of the houses too, is quite unusual and one is often in serious danger of being lost. A smiling Bobby is ones best friend for he not only gives you directions but advice.

Most of the houses have brass knockers—for use, not adornment—as electric bells are not in general use. After knocking several times a florid-faced maid comes to the door with cap on one side of her hair as if hastily put on. If the lady of the house is at tea one must wait until that rite is completed. England worships at the shrine of the teapot and all business stops daily at an appointed hour for brief relaxation and tea. Even on my roster at school where I studied, a tea hour was scheduled.

After tea the lady of the house received us very graciously and showed us her rooms. We soon discovered that English boarding houses do not have the ordinary conveniences that we take for granted in houses at home. In the same gracious voice this lady told us that there was only one bath and that there was access to it only on definitely appointed nights, at other times water was carried to the rooms. One scuttle of coal was allowed daily after November first for each fire place. The English never feel cold until that time, hence there were no fires even though ones very very marrow is shivering with the penetrating dampness of a foggy day. Central heating plants are rarely found and the English maid must be charwoman as well, carrying coal and ashes down three and four flights of stairs.

We tried several places with all the same results so we took what seemed the most comfortable and reasonable. We obtained breakfasts and dinners at the same house. Much can be said for and against English cooking. Every meal was the same. We had an unvarying diet for three months. Suffice it to say we were never surprised and never disappointed. The only exception was our Thanksgiving dinner. An English friend of ours invited us and several other American friends to dine at her home. She made a special effort to have American dishes cooked to our tastes. That meal remains a bright spot in my memory.

London, itself, is most enjoyable. As my stay there was principally for the study of tropical diseases, sight-seeing was only a secondary interest. However I visited all the places of historic and modern interest that one reads about.

The parks were most delightful in September when the days were warm and sunny. In Hyde Park, in the mornings, one can see fashionable London driving on the smooth roads or riding in Rotten Row. Just beyond, in Kensington Gardens, is the children's paradise. Here flocks of rosy faced English children come with their nurse maids for a daily airing. Regente Park was interesting for its Zoo and Botanical Gardens.

It was always difficult to decide how to spend Saturday, which was free from studies. Should it be among the art galleries where one can see so many of the originals of pictures which we have copies at home; or in the museums in which London abounds; or in the Tower away down the river beyond London Bridge where one is regaled with bloody tales of the past, by quaintly red frocked guides who proudly display the relics of that grim mass of stones. Eventually I saw all of these places—going several times to the British Museum where the wonders of the world are found.

Sabbath is a quiet day in London. When it is sunny the people migrate to the country or the parks. The churches are well attended. I was surprised at the large proportion of men in the congregations. It was a privilege to hear men such as Jowett, Campbell, Orchard, Stuart Holden and F. B. Meyers. They preached to crowded pews and it was necessary to go early to get a seat.

The high church services at the Abbey and St Paul's were very beautiful—especially the music—but I longed often for a familiar hymn and a plain gospel sermon.

While I was in London we had one of the densest fogs in years. The fog was so thick one could almost lean on it. It was thrilling to walk along with only the noise of the streets to guide one. We found our way about by a sort of sixth sense. Londoners are very proud of these fogs for there is nothing like them any where else.

I discovered in the course of my stay in London that the spirit of cheerfulness that prevails there, and that is found in all classes of society, is due to absolute contentment and self-satisfaction. They are content with the old way of doing things and do not want to be ultra modern. That is why London is so far behind in many things. At first it was very irritating but later I sympathized with them for I too became fond of some of the things which if made modern would lose their charm. **Reba C. Hunsberger.**

### SUNDARBAI H. POWAR.

Following shortly on the death of Panditta Ramabai, India has again been called to mourn the passing of another of her great daughters. Sundarbai H. Powar was called into the presence of the King on December 17th, 1921.

Her death was the result of a sad accident. She had been a cripple and unable to walk for some years, and one of the attendants while carrying her from one room to another, accidently dropped her, breaking both her legs. She was very patient through the intense suffering thus caused, but the shock was too great for her frail body.

Sundarbai was a second generation Christian, her father having been converted to Christianity in his youth, and she has indeed been a friend to the women of India; while her faith and love to the Master have been the means of leading many others to consecrated service.

She was first associated with Panditta Ramabai in her work for widows and orphans, and later on she opened a Zenana Home in Poona. She was a great Zenana worker herself, and her talents in this line of work were turned to account in her later years by training Bible women and Zenana workers. She had no means of her own, and depended entirely by faith on her Lord to support the work she had undertaken for His glory. She had at times as many as 120 girls and women in her Zenana Home, and her testimony is that not once was she left destitute during all the years that she carried on the Home, and she says, "I never spoke of financial difficulties to friends or relatives."

At present there 80 girls in the Home, and those who were her helpers are endeavoring to carry on the work. They face many difficulties, and crave the prayers of God's people that strength and guidance may be given them.

W. L. P.

# EDITORIAL.

**MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.**

Mrs. W. C. Hutchison died on the third of April last. Mrs. Hutchison was the last of a small group of devoted women who saw the needs and realized the possibilities of a Women's Missionary Magazine of the United Presbyterian Church and had the courage to send it forth to accomplish its high mission. The first issue appeared in August 1887. Mrs. Hutchison gave twenty-six faithful years to the service of this magazine.

She resigned as its senior editor and gave up active work in its behalf in August, 1913. In making mention of her life and work as it belongs to the Magazine, we can hardly do better than quote from an editorial that appeared immediately following her resignation as editor:

"To give a period of twenty-six years in responsible relations to a duty like this makes it a part of one's life

When one reviews the past quarter-century, time seems a small fraction of it. One has hardly dared to count the years so rapidly has the management of world's affairs changed in methods and means for all classes of work. But to her who has been so closely associated with the responsibilities of making a Women's Missionary Magazine, from its beginning to its full grown womanhood there is a life in itself. Mrs. Hutchison has kept in close relation to the advancing demands of Missions, and to do this she has had to make much self-denial of time and comfort.

As in all Christian work, whether we are with it at its beginnings, when methods of launching a new venture are responsible and trying or if we come to it, when reinforcement and increased facilities are needed, there must always be more or less of denial of self and time. Only those having experienced some of the responsibilities of making a Missionary Magazine on the support of a small margin can appreciate the faithful service required by one who was with it from its first issue. Of those who were early associated with Mrs. Hutchison and so well known in the church in the first years of the Magazine none remain. Mrs. J. G. Carson and Mrs. Belle McDowell Patterson have entered eternal life.

It is a privilege and a blessing for any woman engaged in any Christian work to have the full sympathy and co-operation of those nearest to her in her home. The Magazine readers of the past quarter-century should know that Mrs. Hutchison's husband has been of rare inspiration to her and has made the responsible duties of Mrs. Hutchison during these years a joy and not a drudgery. We make no apology to speak a word of praise for such a man as Mr. Hutchison, even in connection with a Women's Missionary Magazine.

Mrs. Hutchison's earthly life is ended. Mr. Hutchison remains at the age of eighty-six, still actively engaged in business—a splendid example of an upright business man, genial friend and steadfast Christian. The depths of his bereavement only he himself can know, and he who traveled so long a path with Mrs. Hutchison by his side must henceforth tread the way alone.

The sympathy of all the readers of the Magazine will go with him. with the prayer that the God who crowned his prosperity with joy will comfort his sorrow with peace.

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Rev. John Giffen, D. D., Missionary to Egypt died in Cairo. The loss is very great to the Egyptian Mission. A tribute to his life work will be given to our readers.

## ON TO NEW CASTLE!

How beautiful the month of May!

There is so much in the unfolding of nature to remind us of the life that has been hidden away for many months, waiting the warmth and moisture of Spring to bring it into its fullest beauty.

And as we see promise in every budding branch in nature, we can see quickened life and renewed activities in one of the great branches of our church work, for this is the month that brings together the women of the United Presbyterian Church, for conference, prayer and for plans of progress.

From New York to California, from Wisconsin to Oklahoma, from India, Egypt and the Sudan, they come bringing messages full of promise for the future, and we may say with the prophet of old "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

It seems but yesterday that we were rolling over the prairies to the Fort Morgan convention. The warm welcome of that pastor and people, their unbounded hospitality, the new friendships formed and old friendships renewed are some of the pleasant memories that met "out where the west begins."

We remember with delight meeting the missionaries home on furlough, and hearing the messages from home and foreign fields.

Neither have we forgotten the Providence that permitted all delegates to reach the convention and return again unharmed, altho their route may have been through regions devasted by flood.

For these privileges and blessings we are grateful and look forward to still greater blessings in the convention to be held in New Castle, Pa. the 12th to the 16th of this month.

The program is completed and is one of the best in years.

We hope to see a very large attendance. One of the marked features of last years' convention was the interest manifested by the young women. This convention should be a *young woman's convention*.

This convention will be unique in that it will have a foreign missionary as presiding officer. One who is giving her life in a young woman's college in Assiut that the daughters of Egypt "may be as corner stones polished after the similitude of a palace."

We would urge the young women to attend the convention if only for one or two sessions. There are many business women and students within an hour or two of New Castle who could come for the Friday night and Saturday sessions. Those who find it impossible to be at New Castle are reminded to prayforthe meeting. Pray for the President and for every one having a part on the program. Pray for the missionaries. Pray that the delegates may feel they have a responsibility as well as a privilege, and make this meeting an opportunity of getting a vision for themselves that they may bring back help to their local societies and Presbyterials.

MRS. JOHN D. MCLAUGHLIN, 2nd Vice President.
Washington, Iowa.

# LIFE MEMBERSHIP

By Mrs. J. B. Hill, Pittsburgh, Pa.

According to the Charter of the W. G. M. S., any person may become a life member of the W. G. M. S., by paying twenty-five dollars at one time. The first life membership fee was that of Mrs. Mary Bruce and was received in 1886. The fund grew very slowly at first, and it was 1908 before the Life Membership roll included one hundred names. From the beginning the Board felt that this fund should be a special fund, not to be used to meet current expenses, but to be held for some specially needy object, which the Lord in His providence would in time indicate and which could not be provided for out of regular funds. Hence the statement that "money paid for life memberships cannot be designated for any other purpose whatever."

As the money accumulated it was invested and the accruing interest helped to still further increase the fund.

The special gifts in connection with the celebration of the semi-centennial of the church in 1908 and the 25th anniversary of the W. G. M. S., the same year greatly augmented the life membership fund. Then in 1911 came that remarkable Jubilee movement, which swept over the country from the Pacific to the Atlantic, stirring up women to a greater interest in missions than ever before. Many of our United Presbyterian women in their desire to forward the cause made themselves life members so that the fund was greatly increased and when summed up in 1912 was found to amount to $15,000.

Just then the Board was considering the advisability of purchasing a very desirable piece of property in Tanta, Egypt, as a site for a much needed building for the Girls' Boarding School, Tanta Egypt. Ever since its organization, this school, the only one in that great Moslem stronghold where girls can obtain a Christian education, has been carried on in a rented building under most adverse circumstances. The price asked for the land desired was $15,000, and at first the Board could not see how it was possible to secure the money to make the purchase, but when it was found that the life membership fund amounted to $15,000, the thought that the purchase of this land was the very object for which the money had been accumulated was borne in upon the members of the Board with such conviction that action was taken to use the life membership money in hand to buy the land, and instructions were forwarded to Egypt to make the purchase. Truly before we call God answers.

The Senior and Junior life membership fees for the two years following were set aside for the erection of the building for the Girls' Boarding School, Tanta, and they form a large part of the sum now in hand for that purpose, the late war having prevented building operations.

Later when the Board was under the necessity of enlarging and equipping Tanta Hospital, it faced again the question of funds and finally decided to use all life membership fees credited to the 1915, 1916, and 1917 Thank Offerings for that purpose. In this way $12,216 were secured.

In her annual report for year ending April 15, 1904, Mrs. N. W. Stevenson recommended that a life membership fund be established in the Junior Missionary Society and that by the payment of ten dollars any child may become a life member. The first Junior Life Member was that of Donald Russell, of Pittsburgh. Five other names were added to the roll that year. As soon as this fund amounted to $350.00 it was applied to the endowment of a child's bed in Jhelum Hospital. In the following year three junior beds in Sialkot Hospital were endowed at $350.00 each, and one in Jubilee Hospital, Henderson, N. C., for $500.

The Junior Life Membership fees credited to the 1913 and 1914 Thank-Offerings went into the building fund of G. B. S., Tanta and those of 1915 and 1916 went into that of Tanta Hospital. Those of the 1917 Thank-Offering were set aside for the purchase of an X-ray machine for Tanta Hospital.

Concluded on page 650.

# THANK-OFFERING DEPARTMENT.

**EDITED BY MRS. O. H. MILLIGAN.**

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

### BRING AN OFFERING AND COME.

Bring an offering and come with rejoicing,
Come, wearing the garment of Praise,
And bow at the feet of the Master,
A jubilant anthem of praise.

The day is a day of thanksgiving,
For mercies and gifts ever new,
Come, number your manifold blessings,
Can you say they are trifling or few?

The crown of your womanhood wearing,
Come up to His Courts with a song;
Who gave you the coronet royal?
Who lifted from sorrow and wrong?

Behold the sad sisterhood groping
In ignorance darkness and woe;
Were you with these souls to change places,
What would you that they should bestow?

Then remember the Rule that is Golden,
Bethink you of all that you owe,
And here let your cup of thanksgiving
Bless others, with joy's overflow.

JULIA H. JOHNSON.

### POSTERS.

THERE ARE ENOUGH THANK-OFFERING POSTERS TO SEND A NEW, CLEAN ONE FOR YOUR USE THIS YEAR. IF YOU CAN USE ONE OR MORE PLEASE SEND YOUR REQUEST. THE POSTERS WILL BE SENT FREE OF CHARGE.
ALL LEFLETS ARE FREE FOR POSTAGE.

Send all orders to 905 Publication Building, 209 Ninth, St., Pittsburgh, Pa.

### ENCOURAGEMENTS

One of the questions appearing on the report blanks of the Thank-Offering secretary of the societies is "What is your principal encouragement,"

The answers to this are varied but almost all secretaries write at least one thing that has encouraged her. Very many tell of the increased interest manifested this year, others of an increase in the number of givers. While the amount may not have been as large, many not having as much to give, yet a larger number had a part in the ingathering. Several gave this as their encouragement, "the gifts of the men." The Thank-Offering has become the ingathering of the gifts of all the members of the congregation, rather than of the members of our missionary societies, and that is as it should be.

God's great blessings are to all men, women, and children, to congregations and to all organizations. No doubt many secretaries have had some discouragements, but the General secretary thanks God for the faithful ones who are able to see the joys and encouraging features of their work as Thank-Offering secretary and of their society. In going over all the reports we find a few, very few, who find no encouragement in the year's work. One secretary reports in answer to this question "Absolutely None." We all regret this and your general secretary asks each reader to place this one society upon your prayer list. Pray daily for its members, and its leaders. May God's richest blessing come into the hearts of all its members, and may they be lead to realize that all their blessing come from Him. May their encouragements be so many at the close of this year that it will take an extra sheet of paper to recount even some of them,

This same question was asked of the Presbyterial Thank-Offering secretary. Each of these have experienced joy in the work and while there has been a few discouragements yet the many, many encouragements out number many times the discouragements. We note that only about one third of the societies set a goal for the last year. Also that many societies do not use the thank-offering boxes. One entire presbyterial reports that not a box is used.

All persons who are not using a box in which to place their thank-offering day by day are missing a blessing in their own lives. A daily or weekly offering given in prayer will not only tell others of the Savior, but it will transform this little box into a real "Blessing Box" in your home. Will you not try it this year? The thank-offering secretaries of societies and of the Presbyterials have been most faithful. A great increase in promptness over last year. All Presbyterials except one had sent their reports to the general secretary before February 1st. Over half of them were received the first week of January. This was a very big ENCOURAGEMENT to your secretary. To all we say THANK YOU. We note many new names among the presbyterial secretaries. To these we say WELCOME. May your work be greatly blessed. May we all be enabled to find joy and gladness in our service this year, and if discouragements come may we see in our disappointments His appointments and go forward with greater zeal to make the 1922 Thank-Offering our best.

God gave His best gift to you.
Will you give your best gift to Him?

## WHY INDIA WOMEN GIVE THANK-OFFERINGS.

Their lives are full of suffering, ignorance, distress, poverty. Have they anything for which to be thankful? Out of their poverty is there a gift that can be spared?

"Bless the Lord O my soul!-
Who healeth all thy diseases."

Away in a Punjabi village in India lives the wife of a village pastor. Her husband receives about two dollars a month from his little flock of low caste people. She has one son, three years of age. The family lived happily and were loved by the people. In May 1907, the plague, that fearful scourge that visits India, came to their village. For ten years the plague had wrought havoc in India. Young and old perished alike; whole families. In one small village only the grave diggers survived. The people are fatalists. While good or evil may pursue them, their prayer is that they may not die this "accursed death." One after another of this pastor's flock died.

Others moved away and but few were left. He and his family fled to her father's village, hoping to escape the plague. But alas; no. One day the pastor's wife was taken ill. She had never had such a fever!—never such a burning thirst!—never had she felt such an indescribable terror! Can this be the plague? As she realized that it was, she sent her husband and son away to live in an open field. Suffer as she must, her son, the idol of her home shall not be exposed. For a time she could not understand the meaning of this sore affliction. Did she not love and serve the living God? She did not make offerings to idols as did her neighbors! She had never worn charms made by the heathen priests! Jesus was her Savior and Lord. Husband and son had been sent away; friends had all fled and she was left alone. She looked about her for some comfort. Near her lay her Bible. She lifted it, but was too weak to read it, so she began to pray. It was truly a talk with God. "Can it be that I am keeping back something God wants? Is there something I have loved too much?" Her first thought was of her son; but God had given him to her—Children are the gift of God." And had not she and her husband planned together how he should be sent to school and be educated, that he too, might preach the Gospel?

She was so poor she had but little to give to her God. What could she do? She lay quietly thinking. He healeth all thy diseases" came into her mind. With a start she sat up. Can it be, that means plague? She lay down again with her body racked with pain, and her mind filled with doubts. As she tosseed to and fro, she felt the ear rings in her ears. She thought of the jewelery she loved. All had been taken away but these earrings she loved most. Did she love them too much? She had never thought of that question before. It was a hard struggle but she resolved—If God restored me to my boy again, I will give my ear rings to Him as a thank-offering. She took them out of her ears, and cheerfully laid them on her Bible.

For days there was fever with delirious tossings, and long nights of raging thirst. But one day the neighbors said "Umram will live." She was too weak to be glad. Her speech was gone. Only by signs could she make known her wants. Sometimes, in her struggles, she felt that it would be easier to die. It was months before she had strength to lift her boy, but now he could be near her, and she was happy. The ear-rings were carefully laid aside as her gift to God. When she was able to attend the Bible school, she gave the money received from the goldsmith for her ear-rings, as her thank-offering to God for having healed her of the terrible plague.

"Bless the Lord O my soul,
And forget not all His Benefits."

It was the year of the great famine in India. Famine is always near in this land. It has been estimated that forty millions live habitually on one meal a day, and it is no new thing for multitudes to lie down hungry every night.

In a certain village the people remembering God's care for them came together for a thank-offering service. Many were hungry; some had lost nearly all they had, but they would give of what was left. Many mercies had been granted them. God had moved upon the hearts of strangers who had never seen India, but because they loved Jesus, they had sent money to feed the famine. Every boy and girl brought a self denial gift and laid it on the table. After the children came the poor Christians—father, mother, children even the baby dropped a pice (one half cent). "Has not the Lord been good to us and kept us alive while multitudes have died." was their song of rejoicing. Next came the heathen masons who had come to the service. Each one gave one day's wages. "The God of the Christians gave us work and food during the famine and we have brought our thank-offering to Him." Chickens and goats were brought. A bag of grain, a week's supply for himself, was given by one old man. While all are quiet and sat with stilled hearts and bowed heads, and old half-blind heathen woman came in, led by a little child and placed her offering (one half cent) on the table. "Because the Christian's God had helped her through the famine." Famine, the gaunt monster that stalks through India, had not counted them among his victims, therefore they were thankful and forgot not all His benefits."

KATE A. HILL.

### WOMEN'S WORK IN INDIA.

When we saw the institutions under our ladies and considered the wisdom of our women in their part in the work, the thought came, how well our women do things. We wonder if the answer to the "why" is not prayer. Those of us who have been about in our different Churches on thank-offering days have observed what these thank-offering days mean to our women. We have known the days and days, and weeks and weeks of prayer for the day. We have seen the good women coming bringing their gifts in prayer, and we have seen their bright faces over the results of the offering, and we are convinced that all over our Church, Jesus Christ is smiling down on these dear women for their love and devotion and sacrifice and He has multiplied their gifts; thus the money has been gathered.

We think of the dear girls out in the mission field, coming from the best homes in our land, leaving loved ones and coming out in the far away places, living alone. No one but God to talk to and at times the darkness is too dark and the burdens too great, and they must talk things over with someone, and someone that understands, and cares, so they just tell Jesus. They tell Jesus everthing, nothing too small, nothing too great, but they tell Jesus, and Jesus hears, cares and understands, and Jesus guides, directs and protects.

We wish we had $1,000,000.00 that we might put into the hands of our lady missionaries in any of our fields. Egypt, The Sudan, Abyssinia or India, for we know that it would all be used for the Glory of God, and used well.

FRED C. MACMILLAN.

### WIDEN THE CIRCLE.

Year by year the circle of Thank-Offering givers is gradually widening, but there are still hundreds in our churches today who have not yet caught the true spirit of giving gifts to God as an expression of gratitude for what He is doing for them continually without ceasing.

For these those who are already possessed of such a spirit should, through prayer and kind persuasion strive to bring them into such sweet communion with the "Giver of every good and perfect gift" that they will in turn bring others until the circle will include all who have named the name of Christ Jesus."

Mrs. Mary Clokey Porter.

### THE CROWNING GRACE-GIVING.

Giving is essential to the completeness of Christian character. It is the crowning grace because it is the manifestation of the highest excellence.

It is the result of sympathy, unselfishness of contact with Christ, of drinking in His spirit."

Dr. Alexander MacClaren.

"We cannot serve God and mammon, but we can serve God with mammon."

Rogert E. Speer.

Give until it hurts, and then keep on giving till it does not hurt."

Dr. Chapman.

"There is needed one more revival among Christians, a revival of Christian giving. When that revival comes the Kingdom of God will come in a day."

Horace Bushnell.

### INFORMATION—IMPORTANT.

New Castle Pa., Mar. 14, 1922.
319 Locust St.,

The local committee for the Thirty-ninth Annual Convention of the Women's General Missionary Society that convenes in New Castle, May 12-16 have completed arrangements with the Y. W C. A. to serve meals in the Convention Church.

Lodging and breakfast have been secured for all officers, delegates, missionaries, Board members, life members and life directors.

Cafeteria lunch can be gotten at noon, one can make this meal cost much or little according to the health of ones appetite. Week day dinners will be served at six-o'clock. Sabbath dinner at one o'clock.

Season dinner tickets will cost Three Dollars and Seventy-five cents ($3.75) and must be paid for at time of registration.

Single dinners will cost seventy-five cents (75cts.) except Sabbath dinner which will be One Dollar ($1.00).

Visitors who may want to make dinner reservations can do so up till one o'clock each day, except Sabbath when no tickets will be on Sale.

Those wanting Sabbath dinner must buy their tickets not later than eight o'clock Saturday night.

Lodging and breakfast can be secured for all visitors at a cost of One Dollar $1.00) per night by notifying Mrs. Wylie McCaslin, No. 414 Fairmont Ave., New Castle, Pennsylvania not later than the first week in April.

The assignment committee are desirous that all who are expecting to attend the Convention should send in their names as soon as possible (not later than April 15th) thus relieving any congestion that might occur at the last. I am yours in the interest of the Convention.

Miss Dell Davidson.
Chairman Pro Tem Meal Committee.

### RAILROAD NOTICE FOR DELEGATES TO WOMEN'S GENERAL MISSIONARY SOCIETY.

The Railroad has agreed to allow us to use the certificate plan in order that a reduction of one half fare can be secured for the return trip, provided we have the required amount of certificates. Any delegate, except those west of Chicago who pays a fare of 67 cents or more can get a certificate and help get this reduction in fare. See your Railroad agent soon and see that he has the certificate for you when you are ready to purchase your ticket. Delegates west of Chicago can purchase their tickets to Chicago and then buy a ticket from Chicago to New Castle and secure a certificate allowing them a fare on returning of one-half to Chicago.

Do not fail to go on the special from Union Station, Pittsburgh on May 12, 1:30 P. M.

Mrs. W. P. Wiegering, Sec.

# LIST OF LIFE MEMBERS.

## SENIOR LIFE MEMBERS
### At $25 Each.
### From Mar. 15, 1922 to April 15, 1922

Mrs. E. M. Donnell. By Mrs. T. T. Lowman.

Mrs. John Griffith, Pittsburgh, Pa.

Miss Marion McPherson. By the Whitcomb Circle of Bovina Center, N. Y.

Mrs. Fred Huhn, (In memory of her mother, Mrs. Agnes C. Rath, By her father, S. A. Rath.)

Mrs. Emma J. Hampton, Broadalbin Cong. of Perth.

Mrs. E. B. Strong, Sterling, Kans. By her daughter.

Mrs. J. A. McKirahan. By W. M. S. of Ryegate, Vt.

Mrs. J. W. McClymonds. By Oak Grove W. M. S.

Mrs. Charles Gross. By self.

Miss Grace McGaughey, Verona, Pa. By Miss Martha E. Murdoch.

### To Treasurers of Societies.

Names of Life Members must accompany Life Membership fees. Otherwise no attention whatever will be paid to them.

MRS. J. B. HILL, Treasurer.

## LIFE DIRECTORS.
### $300.00 Each.
### ACTIVE ROLL.

2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
7. Mrs. Anna M. Scott.
8. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
9. Mrs. W. B. Boies.
10. Mrs. Ada Reber.
12. Mrs. J. A. Miller, Indiana, Pa. By her husband.
13. Mrs. Percy Craig, New Castle, Pa.
14. Mrs. Fred Sebring, Sebring, Ohio. By her husband.
15. Mrs. W. D. Morrow, Pittsburgh, Pa. By a friend.
16. Mrs. J. D. Sands, Pittsburgh, Pa.
17. Mrs. W. P. McGarey, Sterling, Kans. By friends.
18. Ruth Miller Lowman. By her mother, Mrs. T. T. Lowman.
19. Mrs. J. C. Hare, of the Homewood U. P. Church, Pittsburgh, Pa. By a friend.
20. Miss Anna Wilson, of Pittsburgh, Pa.
21. Mrs. J. A. Duff, Aspinwall, Pa. By the Aspinwall Congregation, in memory of Rev. J. A. Duff.
22. Mrs. J. G. McCrory, New York. By her husband.
23. Mrs. Elizabeth James Norton, Ph. D. By the Philadelphia School of the Bible.
24. Mrs. Martha C. Spencer. By a devoted friend who knows and appreciates her ability, efficiency and activity in missionary work.
25. Mrs. T. A. Stewart, New York City. By Mrs. J. G. McCrory.

## MEMORIAL ROLL.
### $300.00 Each.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife.
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.
6. Mrs. Mary G. George. By her son, Mr. W. S. George.
7. Mr. and Mrs. Daniel Cleary. By their daughter, Miss Fannie A. Cleary.
8. Mrs. Julia Ingham Adams Frothingham. By her daughter, Mrs. A. A. MacLachlan.
9. Mrs. Catharine A. Wiggins. By her son, Mr. D. L. Wiggins.
10. Miss Anna McCourt, Pittsburgh, Pa. By her sister, Mrs. Samuel Boal.
11. Mr. J. W. Duff. By his wife.
12. Mrs. Margaret McClenaghan. By Mr. J. G. McCrory, New York.
13. Mrs. William Agnew Morrison. By her son and daughter, J. Homer Morrison and Mrs. Gertrude Krill, Struthers, Ohio.
14. Mrs. E. J. McPherson, the first President of the Women's Board.
15. Dr. John MacDonald Russell. By his sister, Mrs. T. T. Lowman.
16. James T. and Mary Belle Ross. By Miss Jane D. Ross.
17. Thomas McConnell Simpson. By his wife, Minnie G. Simpson.
18. Mrs. J. P. MacDanel. By her son.
19. Mrs. Mary Clokey Porter. A "D. C. C." for most valiant service in the W. G. M. S. Division of the Lord's Army. Bestowed by a devoted friend in Sixth Church, Pittsburgh, Pa.

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20. Mr. Addison Lysle; Mrs. Caroline Patton Lysle. By their daughter, Anna M. L. McLain.

# YOUNG WOMEN'S DEPARTMENT.

**Edited by the Young Women's General Secretary,**

**MISS IDA B. LITTLE,**

**1503 Dormont Avenue, Dormont, Pa.**

**MOTTO: "PRESS THROUGH.'**

**AIM: "HAVE FAITH THAT RIGHT MAKES MIGHT, AND IN THAT FAITH DARE TO DO YOUR DUTY AS YOU UNDERSTAND IT."**

### YOUNG WOMEN'S SPECIAL WORK.

**Foreign Special: Support of Pasrur Girls' Boarding School. Amount needed, $4,435**
**Home Special: Salaries of three missionaries: Miss Eva Johnson, Henderson, North Carolina, Jubilee Hospital; Miss Elizabeth McMillan, Frenchburg, Kentucky, Matron of Dormitory. Miss Laura Sawhill, City Missionary, Spokane, Washington, Amount needed, $2400.**

### NEW YOUNG WOMEN'S SOCIETIES.

**Butler Presbyterial.**

1st Butler Good Samaratan Guild, 12 members—Pres. Miss Besse J. Kennedy, 303 Mifflin St.

**Philadelphia Presbyterial.**

Woodlawn Ave. Anne Judson Mission Circle—6 members. Pres. Miss Edna Ghenn, 2122 Simpson St., Philadelphia, Pa.

Sherwood Y. W. M. S.—9 members, Pres. Miss Cuella Graham, 5839 Angora Terrace, Phila.

The aim of the past year was fifty new societies. Whether or not it will be realized the blanks will tell. Just now let it be said that we should have at least 450 organizations at the close of the year we are just entering. Who will be first to organize? Perhaps you do have a Young Women's Society, but have nothing for the teen age girls. Form a mission circle. Enroll the young girls before their minds get so full of the world and its problems that they will have little desire to be of service to the Church

"Do it Now"—a good motto for every Church minus an organization but with sufficient young women to form a band.

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### HOW ABOUT ACCOUNTS?

Are they square just or is there a credit balance? Treasurer's books have just been closed. Are you planning another good year? Before you begin to pay out, you will examine your bank account to see whether you have much or little on which to draw. There are those who pay scant attention to such a thing as a balance. They are careless about their check stubs. The only way they can certainly know how much they have to their account is by consulting the bank. They are not good accountants.

A business man—mark you! a business man was one of those who kept no record of his checks. He was surprized and much chagrined one day to have a check returned with the statement "no funds." How foolish you say for a man to pretend to do business in that loose way! Yes, it was foolish. But does wisdom dwell with us? Are we watching our accounts to make sure that we are deserving of credit? There are matters more important than money.

There is something which is equally distributed to rich and poor,—time. Each of us must give an account of the way it is spent. Many act as if time is inexhaustible, judging by the careless spending of it. Nothing really constructive is attempted.. It is a regular recurrence of non essentials. Enough time given, the kind of a life that should follow, one really worth while.

Time belongs to things temporal. A day will come for each one when there will be no more time. The important hour for each of us is "now." May the day never come when, because of misuse, abuse or carelessness, our "funds" shall be cut off and our "checks" will not be honored.

In view of the foregoing, since a group is being considered, may each group, or young women's organization by what name known take account of its balance. How about it? Did you do good work last year? How much of an impetus will your accomplishments give you for this new year? Are you more interested in the work of the Church than before? Do you know more about the work you are supposed to do in the home field? in the foreign field? Have you more wisdom in dealing with people? What have you done with your time?

God gives us so much time and with it a plan to pursue. If we waste our time, something goes undone so far as we are concerned. "We forget that time as well as money may be exhausted." It behooves each of us to be faithful in the use of our time. We want to present a good account, one which need never be questioned. Use well today; tomorrow never comes.

## HAVE YOU A PLAN?

Have you heard anyone say, "Our response to roll call is so unsatisfactory," or "Each member was to give the name of a missionary from India but nearly half answered "Present?"

One society has solved this problem in good measure, the Young Women's Society of Avalon, Pa. It has a roll call secretary. This secretary happens to be a school teacher in a grade where pupils do busy work making all sorts of little cut outs and water color sketches. One kind a month is used by the teacher in the missionary society, each member receiving one. Information relating to missions is found attached to each "favor" and when the roll is called, the information is read. For January the favor was a little water color sketch on white paper, a winter scene. On the back of the blue mat was pasted a piece of paper containing interesting statistics and a short explanation. February had a double heart of white paper. On outside of front section, a red arrow was thrust through a slit in paper. On the inside of back section was a portion of a leaflet pasted. These portions were numbered from one up. When the last one had finished reading her part, the leaflet was read. The product for March was a lyre cut out of green paper and strung with golden strings. Underneath the strings a paper containing a description of curious customs in mission fields was found. April's was a dainty umbrella cut out of yellow paper. God's word accompanied each umbrella. The idea is to have something different each month of the year. You can readily see that there is no excuse for any one answering "present" or "here" on the plea that she forgot or did not have time to find anything or that she was absent the previous meeting and knew nothing of what was to be given.

There is a certain interest created in such a method. You wonder what the next person will offer and what may be the thought of the following meeting. Considerable information can thus be imparted and a number of leaflets read in dissected story form. Miss Blake who furnished the four ideas mentioned above, hopes to give the whole list at the conclusion of the series.

Do you have any ideas that might help make some one's meeting more alive? Why not share them then? A fair exchange is not robbery, but may give some "down in the heel" organization a new start. Be generous!

## DISPATCHING IGNORANCE.

The healing of a lame man at the gate of the temple many centuries ago, gave Peter an opportunity for preaching a very straight-forward and convincing sermon to the multitude who thronged the porch. After telling them how they had denied Christ and had finally killed Him, Peter concludes, "Brethren, I wot that through ignorance ye did it." Young Women of today, how many things have we done through ignorance? Why are we so ignorant? We can readily see the causes of ignorance in the mind of the crowd to which Peter preached that day. But in this day with modern modes of travel, present educational systems and printing press together with the telephone and telegraph, what is the cause of our ignorance?

We shall take a trip along the road leading to ignorance and note the causes we meet. Indifference to the Cause of Missions has bereft many societies of young women who might have been shining lights for Christ. But look, hand in hand with indifference is carelessness, lagging behind and caring little what becomes of her. Have you met her in your society? One forgot all about the meeting. Another neglected preparing her part for the program until the day of meeting. Then company came or there was a difficult examination in school with no time for preparation. Her first thought is to remain at home, but she finally decides to brave the weather and her conscience and goes in late. She arrives in time to hear her name called. Hurriedly and breathlessly she gives a smattering of the topic she was to have discussed. And the result? A few jumbled statements remembered by no one from leader to speaker until the next sunrise. Ho, here comes another cause! So hurried she has no time to speak but gives us merely a passing nod. Crowded routine is on duty then in the home or in school or in a continuous round of social engagements. Very soon we find ourselves in the City of Ignorance. Conditions existing there bid us make a hasty departure by a road which leads to the City of Knowledge.

We are informed that a delightful journey lies before us although the way is long and sometimes hard and steep. Few are met along the way. However, we find many young women traveling with us. A number of rest houses are found on the journey, where we may linger and be refreshed, Just outside the city we find the first one called Prayer. Here we enter in and confess our sin of Missionary ignorance and receive the assurance that His strength and His power will turn our indifference into interest. The next house reached is Convention, Women's General Missionary Society or Presbyterial, where a few of the weary ones rest. Many interesting facts concerning our mission work are gained. Further on a group of cottages appear. A happy shout is heard when the girls read over the gateway "Our Summer Conference." What an abundance of Missionary knowledge is gained through pictures, addresses, mission study classes, pageants and conversation with our workers on furlough and our new missionaries as well. We are now some distance from Ignorance yet far from the City of Knowledge.

After several hours, a new cottage appears. Many pass by. Oh, girls, will not more of you stop? It is the house of Intercessory Missionaries. A missionary is remembered definitely in prayer each day and a correspondence is carried on with her. How much we learn of the methods of work, of the characteristics and conditions of the pupils, of the patients and of the villagers under that worker's care! We learn something of the joys and the sorrows of language study from the new recruits, its amusing incidents as well as its difficulties, to say nothing of the geographical knowledge obtained as it relates to our missionary's work. Onward we press, until we come to the cottage of Regular Attendance at our Young Women's meetings. Close by in a quiet spot nestles the cottage of Careful Attention where a profitable hour is spent. Our interest is rapidly increasing, so we hurry onward.

Our next house of refreshment is very large and beautiful. We hasten in eager to get our first peep at its interesting interior where we may spend many happy and beneficial days, yes years. It is a great Library whose shelves and reading tables contain may books and magazines on our Mission Fields. There we find the United Presbyterian, also the Magazine with its special department for young women just like us, anxious to get away from Ignorance. In an adjoining room Mission Study classes are being conducted. Then, there is the Leaflet department with leaflets of all descriptions on all mission subjects, published by our Mission Boards and by other denominations as well. A number of leaflet reading contests are already in full sway and we soon fall into line. A portion of the library seems flooded with light. Here we spend many quiet hours reading and meditating upon the words of a book found there, the Word of God. As we continue to meditate, an exclamation of joy escapes our lips, for behold, there looms up on the horizon the steeples of the City of Knowledge while Ignorance lies many miles behind us.

ELOISE KEISTER.
Y. W. Sec'y Butler Presbyterial.

# JUNIOR DEPARTMENT

**MRS. I. H. MILLIKEN, Junior Secretary** **205 Lexington Ave., Aspinwall, Pa.**

### MAGAZINE "SHOWER BARREL."

The "Shower Barrel" for contributions for good magazines for children of missionaries in our foreign fields is again needing to be filled.

During 1921 there was sent to this fund, from thirty-eight Junior Societies and two individuals, the sum of one hundred twenty-seven dollars and ten cents, ($127.10). This money was distributed in December, 1921, so that the subsciptions for all magazines would be for the calendar year of 1922. It was sufficient to send a magazine, once a month for one year, into forty-two (42) homes of our "workers on the firing line" where there are children under fifteen years of age, and was divided as follows:

| | |
|---|---|
| Youth's Companion | 20 |
| St. Nicholas | 6 |
| Little Folks | 5 |
| American Boy | 4 |
| Ladies Home Journal | 6 |
| Woman's Home Companion | 1 |

The foreign postage foots up into a formidable amount each year and is one reason why our missionaries have to deny themselves some good reading material which they would like to have for their children.

There were reported the names of thirty-one Junior societies and two individuals contributing to this fund but through an over sight the names of the last seven contributors were not reported. These are,

| | |
|---|---|
| Juniors, Saxman, Kans. | $ 2.00 |
| Juniors, West Allis, Wis., | 15.00 |
| Juniors, Salem Church, Lebanon, Ind. | 1.00 |
| Juniors, Alexis, Ill., | 1.00 |
| Juniors, Bulger, Pa., | 2.00 |
| Juniors, Harmony, Hanna City, Ill., | 1.00 |
| Juniors, Brownlee Woods, Youngstown, O. | 1.00 |

In the name of each missionary child benefitting from this "Shower," we wish to thank the Juniors and their friends for their kindness and trust that each has been happier because of sending this happiness to "others."

The new "Shower Barrel" has received two contributions, as follows:

| | |
|---|---|
| Juniors, 11th Church, West End, Pittsburgh, Pa. | $2.00 |
| Juniors, Vandergrift, Pa. | 2.00 |

Please send all contributions direct to the General Junior Secretary, Mrs. I. H. Milliken, 205 Lexington Ave., Aspinwall, Pittsburgh, Pa. A receipt will be sent and credit given in each number of the Junior Missionary Magazine for every dollar received.

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### JUNIOR SOCIETY IN THE RURAL COMMUNITY.

In the rural church, especially where the congregation is widely scattered, it is a task to have a live Junior Society.

Our congregation being a small one we did not have more than fifteen of Junior age, never-the-less several years ago I gathered the boys and girls together and organized a Junior Society. The Ladies Missionary Society appointed me as Superintendent and the Sabbath School Superintendent gave me them as a Sabbath School class also.

We could not meet through the week so we had to have our Junior lesson on Sabbath. We were separated from the main school by using curtains and were not disturbed by anyone. I ordered Junior Magazines for each. The first part of the hour was given to the Sabbath School lesson, the last part devoted to Junior lesson and discussions of things done through the week and plans for future work.

In the Spring I gave each one a dime and told them to invest it and make all they could for the Fall Ingathering, During the summer we had our picnic at the church.

During October we had our Ingathering. We always had a good program, each Junior taking part. We would count our money and send it on its mission work.

As the years rolled by they stepped out of Junior life and as we had no more to fill the ranks our society was disbanded.

They are now young men and women, but they have never forgotten their Junior days and I feel it was time well spent in His service in training them even if we were in a rural community with its disadvantages.

We should never consider the number, for a few interested Juniors can do many things for their Master.

May the rural church recognize the good in their boys and girls (even though they be few in number) and give them their chance while they are of Junior age, so they can branch out in the service of the "Master" who took the children in His arms and blessed them."

MRS. W. W. BROWN,
Pinkneyville, Illinois.

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Dear Friends:

Did you hear that gong sound this morning at six-thirty? Well, it was the rising gong for the girls in the school. They are busy little creatures you know, so must get up early in the morning in order to get their sweeping done, beds made, dishes scoured, faces washed and hair combed, class mats spread and book bags placed, and perhaps a few other little odd jobs done by eight o'clock.

At eight the girls who can read go to the Chapel for their Quiet Hour, while the little girls gather in the veranda and are taught Bible verses by one of the teachers and then have prayer. Following this they have an hour and a quarter of school study which is conducted in the chapel by a teacher. This is all the time they have for preparing their lessons for the day as they are not allowed to take their books into their cottages without special permission. The teacher conduct study in turns—a week at a time—and, also, morning prayers during her week. I have evening prayers with the girls.

By ten o'clock the classes are out having drill. Some of them enter into it very heartily and thus profit by it, while others do it just because they have to.

Then class work begins. There are seven periods of forty minutes each. After the fourth period, they have a short recess for eating. "But" you will say "no mention has been made of any cooking having been done." Well, it was only an alarm clock that wakened the cooks, so you were not supposed to hear that, for why should your rest be disturbed at four o'clock in the morning? Two girls in each of the eight families do the cooking morning and evening for a week.

After school one of the teachers conducts Dispensary and attends to all the coughs, sprains, bealings, sore eyes, ring worms, oriental sores, stone bruises, stomach aches, malaria and everything else that is likely to attack any one of the 164 girls. All bad cases are sent down to Dr. White.

One of the greatest joys of the day is the play hour in the evening. We have quite a large play ground surrounded by a high brick wall, and separated from the school by a wall. The girls are forbidden to go there except for play hour. Their screams are sufficient proof that they are having a good time. Some rope swings, some with board seats, others with iron rings—and three fine teeter boards comprise the paraphernalia. Besides using these they play native games and tumble about with a basket ball.

But each day some girls have to lose the play hour on account of it also being bathing hour. The families take turns in bathing, so that we get clear around once a week in winter. but in summer they get daily baths.

By the time evening prayers and dinner, (supper you would say) are over, the little tots are ready for slumber land, so they do not wait for the retiring bell which rings about eight-thirty. During the evening many of them find their way to the Prayer Room where there is a light. This room is used for no other purpose.

Now do you wonder that they are busy? On Saturday they wash their clothes and heads, and do the sweeping in the evening so that it will not have to be done on Sabbath. Their mending is done in the sewing classes.

Every girl in the school has daily Bible and sewing lessons as well as the regular school work, which includes Reading, Writing, Geography, Arithmetic, Persian for the 4th and 5th Grades and Kindergarten for the 1st.

We have eight teachers at present. Two of them have charge of all the sewing, and the Bible work of the 1st Grade. (There are four divisions of this class—about half of the school being in this grade). Two others have the rest of the work of the 1st Grade, while there is one teacher for each of the remaining four classes. Besides our 164 boarders, we at present have 21 day pupils from the city, one of them being a Mohammedan, the daughter of our cook.

The girls of the 4th and 5th Classes are allowed to join the Missionary Society, and most of them gladly do it. We have four Junior Missionary Societies which meet Thursday afternoon after school. The girls' Thank-Offering of this year amounted to $11, which is more than double of what they gave last year. We consider this a splendid Thank-Offering for the girls. The New World Movement Prayer Group meets on Wednesday evening after Prayers. The Library is open two evenings each week and the girls sit in the Chapel and read. They are not allowed to take the books out as you do at home, for in that case we would not have them very long. One of the teachers has charge of the Library work.

Many Registers have to be kept in connection with the school. It is a Government order as we receive Grant from it. The Attendance Register is kept by one of the teachers. The roll has to be called twice a day—at the beginning and at the close. The girls sit in the chapel according to classes for the roll call. We teach them to stand for this with their hands behind their back, and we *try* to teach them to pass in and out of the room without talking and also to change classes in this way. I assure you it is easier said than done.

Now I have already written too much, but have said nothing about the discipline, naughtiness, homesickness of new girls, heart aches and petty quarrels, efforts being made by many to become good Christian girls, the comfort and joy that we have in working with the girls and teachers, etc., etc. We are so glad to have your support this year, and with it that which counts for much more, your prayers. May God reward you all for whatever sacrifice you may be making in order to support this school, by raising up many of these girls to be workers with you in His Kingdom.

Yours for the girls of India.

DORA B. WHITELY.

## LIFE MEMBERSHIP.

Continued from page 639.

The Junior Life Membership fees of 1920 Thank-Offering were designated to equip and permanently maintain a Kindergarten in the G. B. S., Tanta in memory of our first Thank Offering Secretary, Mrs. Mary Clokey Porter. $5,000 was the sum asked for this purpose, but the boys and girls all over our church entered so heartily into this project that $9,574.66 were contributed.

The Senior Life Membership fees received during the last three years are being held as at the beginning until a special need arises.

From the first in 1888 until January 1st, 1922, 2,784 persons have become life members. Many of these testify to the blessings they have received, and the joy of knowing that they have an active part with others in the support of the work of the Women's General Missionary Society.

**JUNIOR MISSIONARY MAGAZINE**

MISS CARRIE M. REED,
Editor and Business Manager.

406 S. Evaline Street, Pittsburgh, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Carrie M. Reed, Business Mgr.

# FOREIGN MISSIONS.

**MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.**

You will all rejoice with us. At the date of this writing, April 11 we have elected nine young women to represent the Women's General Missionary Society, and the Master in our fields abroad. Three to India, three to Egypt, and three to the Sudan. Several applications are out and we are praying that no less than the number sent out last year will be called by God to go out this year.

In spite of reports of unrest in Egypt, and India in the daily papers, our missionaries are all safe and contented and happy. They are resting, "under the shadow of His wings."

Miss Criswell, Pressly Memorial Institute, in Egypt, has been very seriously ill, but at latest reports is improving rapidly. Quite a number are on the sea, and we hope they will be safely in the home land by the time this Magazine reaches your hands.

Everybody is busy making and receiving and recording Annual Reports and estimates for the ensuing year. Money has been sent by our Treasurer, Mrs. Hill to the various fields for the New World appropriations that were granted and have been asked for. Full details will appear in the Annual Report of the Treasurer and Foreign Secretary.

Egypt has met with a serious loss in the death of the Rev. John Giffen, D. D., of Cairo. A cable received by the Foreign board stated that he died of Bronchial Pneumonia. Let us all pray in behalf of his widow and family.

We are praying that Societies will make earnest endeavor to increase their contributions to Foreign Missions for the coming year. It seems easier to get money for salaries or special work, than for the general ledger account of Foreign Missions. Great care must be exercised that we do not erect so many new buildings, and open so many institutions that we will be unable from our annual receipts to maintain them properly. Up to this writing the Lord has planned and made it possible that we did not need to borrow a dollar of money or report a debt. We are still adhering to this conservative policy and must depend upon the women of the Church; and especially those who read the Magazine, to support the Women's General Missionary Society in all it undertakes.

The local Committee in New Castle is busy getting ready for the attendance of the hosts for whom they are looking on the evening of May 12. Latest report is that they are ready to entertain six hundred. We believe it will be the largest Convention numerically we have ever held, and entreat every woman to be much in prayer that the power of the Holy Spirit may be felt.

Our work grows and develops in importance year by year. May the Lord help us to grow spiritually that we may be able to plan and carry out greater things than we have ever dreamed of.

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### NOTICE—DELEGATES TO W. G. M. S.

All trains arriving in New Castle Friday, May 12, 1922, will be met at the stations, and all delegates taken to CONVENTION CHURCH.

Delegates arriving Saturday or later at Pennsylvania station or (P. & L. E.) Pennsylvania & Lake Erie stations take East side car in front of either station. Get off at County Line Street and walk one square east, on County Line St., to Convention Church. Those arriving on Baltimore and Ohio Railroad take Mahoningtown car to corner of Washington and Mill St., ask for a transfer to Croton car and get off at Milton street in front of Convention Church. Those arriving on the Harmony Street Car walk two squares east on County line to Convention Church.

Street car tickets can be bought on cars. Eight tickets for fifty cents (50 cents). Single fare ten cents.

Watch for YELLOW ARM BANDS.

Very sincerely,

MRS. W. J. MARSHALL,
Chairman Transportation Committee.
1327 E. Washington St.

# FREEDMEN'S MISSIONS.

**MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.**

The outstanding characteristic of the United Presbyterian woman is her ready and generous response to any needy call from her mission fields. Since taking over the Eliza B. Wallace Memorial Hospital at Knoxville—not quite a year ago, and telling of its needs, contributions have literaly poured in. The latest comes from Chartiers Presbyterial and the enclosed letter from the Supt. of the Hospital will give some idea of the gifts and the happiness given to the workers there.

The hospital has been very busy during the month of March. There were 81 patients treated and 40 regular hospital patients. There were 2 major and 5 minor operations in a community where colored patients do not get first class attention when admitted to the city hospitals.

### ELIZA B. WALLACE MEMORIAL HOSPITAL.

Dear Mrs. Wilson:

Since I last wrote to you we have had several donations. I will just send you a list of them.

A Good Cheer package from Rock Island, Illinois on Valentine Day.

Two quilts from the Covington churches of Linwood, N. Y.

Two quilts from the Jefferson Missionary Society, Baxter, Pa.

$10.00 from the W. M. S. of Brookline Blvd. U. P. church, Pittsburgh, Pa.

Towels from Willing Worker's Class of Junior Missionary of Center U. P. church, Midway, Pa.

6 towels from the Ladies' Missionary Society of U. P. Church, Garner, Ia.

Box of linens from the W. M. S., Rix Mills, Ohio.

A wonderful box from a number of different societies. I suppose that they are in Chartiers Presbytery. I am not so familiar with the presbyteries in Pennsylvania.

The following societies were represented in the shower:

Elizabeth McCahon Circle, Chartier's U. P. Church, Canonsburg, Pa. Pigeon Creek W. M. S. North Buffalo, Pa., W. M. S. Chartier's U. P. Church, W. M. S. Canonsburg U. P. Church W. M. S. 1st U. P. Church, Houston, Pa. Westland Society., Westland W. M. S., 1st U. P. Church, W. M. S., Burgeettstown, Pa., West Middletown U. P. Church W. M. S. West Middletown, Pa., Sarah Hamilton Mission Circle, 1st U. P. Church Washington, Pa. Women's & Y. M. M. S. 2nd U. P. Church, Washington, Pa., Anna Y. Thompson Missionary Circle, 2nd U. P. Church, Washington, Pa. Marianna Gray Circle, 2nd U. P. Church, Washington, Pa. 3rd U. P. Church, Washington, Pa. Miss Jennie M. Bonery, West Pike St., Canonsburg, Pa.

The box contains blankets, quilts, spreads, sheets, pillow cases, towels, tray-cloths, table-cloths and curtains and we are very thankful to the societies for sending them and we are very appreciative of the articles themselves. They are of excellent material for the most part and have been well chosen.

There are only two names and addresses in the box that I found. I shall write to them but I am not sure that either of these is a representitive of the presbytery. I would be glad to know the name of the presbyterial secretary so that I might write her to let the societies know how much we appreciate the gift.

I wish you might have seen the nurses as they helped mark and put away the things yesterday. They enjoyed it almost as much as I did, I guess.

I believe that Dr. Giffen wrote to you concerning the sterilizer, so it will not be necessary for me to repeat that.

We have had a rather busy time of late. We have had some critical pneumonia cases and also some critical operative cases.

One of our nurses finished her training on March 2nd, and went immediately out on a case in the city and is still on the case.

I am planning to go to Tuskegee to attend the annual clinic which is conducted there. I plan to take the graduate nurse whom I just mentioned and the pupil nurse who is expecting to finish her training in October. We expect to be gone about five days. Some of the doctors are expecting to go, so there probably will not be much surgical work here while we are gone.

We have only one student in the hospital at present. There are eight other cases.

I hope that you are keeping well. We are having beautiful weather here today.

Very Sincerely,
HELEN FERGUSON.

**JUBILEE HOSPITAL, HENDERSON N. C.**

Jubilee Hospital at Henderson is caring for the colored folks of the community who would not otherwise get hospital attention. There were 21 patients cared for during the month—with 6 major and 4 minor operations—all successful. Our other work has been prospering, teaching hundreds of girls to be good cooks and competent seamstresses. Our matrons are earnest Christian women with an influence that is making Christians out of a large percentage of the girls in their respective dormitories. Then too this influence is as far reaching as the homes from which these girls come.

After this taste of home life, they are not satisfied with the crude manner of living in their own homes and whole communities are lifted to a higher standard of living and morals.

So by training young colored girls to be Christians and giving them advantages that they may become self supporting whether as nurses, seamstresses, or cooks we feel that the Women's General Missionary Society is doing much to elevate their lives, thereby influencing the whole race.

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# HOME MISSIONARIES.

### AMERICAN INDIANS.

| | |
|---|---|
| Warm Springs, Oregon .......... | Rev. R. H. Barr |
| Simnasho, Oregon ............ | Rev. W. A. Matthews |
| Tama, Iowa ...................... | Rev. R. G. Smith |

All parcel post packages should be addressed to Rev. R. H. Barr, Indian Mission, Jefferson Co., Warm Spring, Ore.; all packages sent by express or freight should be addressed to Rev. R. H. Barr, Mecca, Ore. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

### WORKERS AMONG THE ALIENS.

| | |
|---|---|
| Miss Irene Mechlin .................... | Pittsburgh, Pa. |
| Miss Grace Welch ...................... | Burgettstown, Ia. |
| Miss Romain Russell .... ...... | Hickory, Pa. |
| Miss Margaret Heazlett .......... | N. S. Pittsburgh, Pa. |
| Miss Ella Montgomery ................ | Alliance, Ohio |
| Miss Ruth Findley ...................... | Denver, Colo. |
| Miss Laura Sawhill ................ | Spokane, Wash. |
| Mrs. F. C. Metcalf, (Mutes) ............ | Portland, Ore |
| Mrs. Ada M. Tracy, .............. | Los Angeles, Calif. |
| Miss Irma G. Allen ................ | Inglewood, Calif. |

### THE MOUNTAIN PEOPLE.

| | |
|---|---|
| Rev. and Mrs. W. J. Giffin .......... | Frenchburg, Ky. |
| Rev. and Mrs. W. P. Gordon ......... | Frenchburg, Ky. |
| Miss Esther Mitchell, M. D. ........... | Frenchburg, Ky. |
| Miss Elizabeth McMillan, (Matron) .. | Frenchburg, Ky. |
| Mrs. Elizabeth Kensett, (Assistant Matron) | Frenchburg, Ky. |

### TEACHERS.

| | |
|---|---|
| Miss Bess Lucas ...................... | Frenchburg, Ky. |
| Miss Ruth Bemis ...................... | Frenchburg, Ky. |
| Miss Margaret Jones ................ | Frenchburg, Ky. |
| Miss Margaret Peebles .............. | Frenchburg, Ky. |
| Miss Fay Edmiston .................. | Frenchburg, Ky. |
| Miss Isabelle Thomson .............. | Frenchburg, Ky. |
| Miss Belle Smith .................... | Frenchburg, Ky. |
| Miss Ada St. Clair .................. | Frenchburg, Ky. |
| Miss Lorena Stewart ................ | Frenchburg, Ky. |
| Miss Frances Magee (Music) ........ | Frenchburg, Ky. |

Please prepay freight on all boxes and barrels. Address, Rev. W. J. Giffen, Frenchburg, Ky., via Rothwell Ky. When possible send by Parcel Post direct to Frenchburg, Ky.

# FREEDMEN'S MISSIONS.

*Athens, Tenn.—Rev. C. H. Wilson.

Riceville, Tenn.—W. E. Dotson.

*Knoxville, Tenn.—Rev. J. Kelly Giffen.

Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.

Canton Bend, Ala.—Rev. J N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.

Miller's Ferry, Ala.—Rev. C. S. Simpson, Camden, Ala. Mark "For Miller's Ferry."

Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Cathrine, Ala.

Annie Manie, Ala.—Rev. R. P. Williams, Postoffice address, Annie Manie, Ala.; shipping point, Arlingto, Ala.

Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va.

Mark "For Bluestone Mission."

Chase City, Va.—Rev. F. W. Wilson.

Henderson, Vance Co., N. C.—Rev. John A. Cotton, D.D.

Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

# BIBLE READINGS FOR WOMENS AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

### Readings Center About the Thought of the Heart.

1, Deut. 11: 10-17.
2. Josh. 22: 1-6.
3. 1 Sam. 16: 1-13.
4. Mark 12: 28-34.
5. Luke 10: 25-37.
6. 1 Kings 3: 5-15.
7. 1 Chron. 16: 7-31.
8. 1 Chron. 29: 10-19.
9. 2 Chron. 15: 1-15.
10. 2 Chron.31: 20-21; 32 24-33.
11. Psalm 19: 1-14.
12. Psalm 27: 1-14.
13. Psalm 28: 1-9.
14. Psalm 34: 11-22.
15. Psalm 44: 18-26.
16. Psalm 64: 1-10.
17. Psalm 97: 1-12.
18. Psalm 119: 9-16.
19. Psalm 119: 73-80.
20. Psalm 139: 1-24.
21. Prov. 4:14-27.
22. Prov. 23: 1-17.
23. Eccl. 31: 10-31.
24. Isa. 35: 1-10.
25. Jer. 17: 5-11.
26. Ezek. 18: 24-32.
27. Ezek. 11: 14-21.
28. Dan. 1: 8-21.
29. Matt. 5: 1-16.
30. Matt. 6: 19-21.
31. Luke 12: 31-40.

### Answers to April Questions.

176. Jno. 21: 11.
177. 2 Chron. 18: 33; Luke 10: 31.
178. Matt. 11: 23.
179. Gen. 21: 16.
180. Ruth 1: 20.
181. Exodus 24: 16.
182. Josh. 6: 15, 16, 20.
183. Exodus 12: 40.
184. Josh. 10: 16-27.
185. 2 Sam. 24: 13.
186. 2 Sam. 2: 18.
187. Josh. 10: 12, 13. 2 Kings 20:11.
188. 2 Kings 19; Isa. 37.
189. Gen. 1: 1; John 1:1.
190. Gen. 5: 5.
191. 1 Sam. 2:18, 19.
192. Jno. 3: 16.
193. Gen. 16: 11.
194. Jno. 11:1.
195. Luke 1: 63.
196. Gen. 4: 19.
197. 1 Sam. 14: 24-45.
198. Gen. 6: 14.
199. Judges 14.
200. Jonah 4.
201. Gen. 6: 14-22.
202. 1 Cor. 15: 51,52.
203. Gen. 12: 1-6.

204 What man found a kingdom looking for his lost beasts of burden?

205. Who laughed at angels?

206. Who was the first prisoner of war?

207. What general was directed to a cure by a little slave girl?

208. What baby became prince by crying at the right time?

209. What was the curse of Cain?

210. Who preached in a chariot?

211. Who is spoken of as being a coppersmith?

212. Who traded in apes and peacocks?

213. The second man who walked with God?

214. How many times did Noah send out the dove?

215. Which tribe sprang from an Egyptian mother?

216. According to record who first used a saddle?

217. Where is the first mention of angels?

218. What woman received wages for nursing her own child?

219. Give the total number of children of Israel that went down into Egypt?

220. On which side of the tables of stone were the commandments written?

221. What crippled child was cared for by a king and why?

222. What king and architect had the same name?

223. What was not to be told in Gath?

224. Who was the only woman who occupied the Jewish throne?

225. A heathen king named in a prophecy?

226. Where was Elijah last seen?

227. What man locked the skies for three years?

228. Who ordered the three Hebrews to be cast into the fiery furnace?

# FIELD SECRETARY NOTES.

**MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.**

### PRAYER--ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power
At Home---The Christians one and two
Had met to pray an hour"

### TO THE PRAYER GROUPS.

"Friends in the home land, you have been kind. You have sent us books. You have sent us money. You have denied yourselves to fill our coffers. You have sent us equipment. You have sent us splendid recruits, the choicest of the land. But the poor benighted souls of idolatry and heathenism still perish. Will you continue to deny us the one thing in all the world we crave? YOUR PRAYERS. We must be filled with the Holy Spirit, aflame with the love of Christ. Rivers of living water must be poured out upon the parched blistered souls of men before we can sew the seed.

What we need more than money, more than equipment, more than recruits, more than all else you can possibly give is, that which we know our Lord and Master Himself desires most that we shall have, that which will revolutionize the character of our work so that we shall no longer be superficial but deep, searching, enduring; namely your LOVE which means PRAYERS. St. Augustine said prayer was the measure of our love and so it is.

Our praying for missions is so indefinite that it has been of no force. This is work, the sublimest, that a soul can give itself to. Every Christian can do it. The apostles once said "We will give ourselves continually to prayer." When our churches come to this attitude, mission posts which for years have been unfruitful will find mountains of difficulties removed. Our God will lay bare His holy arm and fill our nets with multitudes of souls. A new day of triumph and progress unprecedented will dawn."

By a Missionary on the Field.

### PRAYER GROUP ANNIVERSARY.

In March, Philadelphia Tuesday held an all day Fifth Anniversary. "It was a dreadful day, pouring rain and wind, couldn't have been worse. We had sixty women at 10:30 and in the afternoon One hundred and fifteen. We had a wonderful time of prayer and testimony until we closed at four o'clock. We had a different leader for each half hour, not much speaking just directing the thoughts and requests for prayer. After we heard about the Prayer Room at the Congress we had a very earnest and heart searching season of prayer."

Out in the mission fields some missionary will read that and rejoice that in the church in Philadelphia there is are One Hundred and Fifteen women who care enough to brave a storm to pray for them. They will "thank God and take courage." If you lived in Philadelphia would you have been One of the One Hundred and Fifteen?

### TO THE NEW OFFICERS.

"Never lose your enthusiasm. Every thing can be done two ways. Mechanically, carrying with it the impression that one does it because it is the thing to do or because she can think of nothing else to do. It can be done in a way that shows no results are expected—nor is there any regret if none appear.

But the other way. Do every thing brightly, expecting, saying "We are going to make this Go." Hold up what has been done. It may be very little but dwell on successes, on opportunities (if there has been no successes), on ability to do.

No matter how many meetings are held with out hearing from them or calls made on women who never attend, no matter what programs are planned or letters written, no matter how many suggstions are fruitless—if You would Win)—smile bravely and Always Believe, not hope but actually believe, you will reap richer results next time. Never say "What's the use, It's a waste of time and strength" if you do you are at the end.

A business man said "We have problems every day that cannot be solved but We Solve them. That's our business." The tide will change. for you in a wonderful way if you try the OTHER way. Keep your power of initiative, Never, Never, Never say "I haven't a new idea in my head." It is your business to furish New ideas and enthusiasm for the greatest business in the world.

### TO THE PROGRAM COMMITTEE.

Here's a story for you. It was a simple old farmer who was attending a convention and was somewhat confused and surprised that an all day session was given to discussion and papers on how to get people to church. When he was asked for a suggestion he said "I never heard a single address at a farmer's convention on how to get the cattle to the rack. We put all our time and thought on the best kind of feed. When we put it on the rack the cattle do the rest." What kind of "feed" do you put in the rack?

### A PASTOR'S TESTIMONY.

"The missionary Society is a recruiting agency. Not a few women are brought into the society and later with their families led into the church. It is an acquaintance agency. Through its monthly meeting and many calls our people are led to know each other well.

It develops the grace of giving, since in the attainment of its highest aims it creates a conscience on stewardship. It is a spiritualizing power, teaching women to pray and prevading our whole congregation with an atmosphere of prayer.

It is the fountain head of missionary knowledge and enthusiasm. Its spiritual vigor, aggressiveness, bigness and success stimulates our whole church.

It has left its impress on the child life of the church, giving them world vision and inspiring them with a desire for a large place in the Master's kingdom.

It is the pastor's loyal supporter and able assistant."

Would your pastor say this of your society?

### TO THE INDIVIDUAL MEMBERS
### YOU ARE THE ONE.

"You are the one to whom all hands point,
It's YOU who must help us out
It's YOU who must study the topic ,
And tell others what it's about.

It's YOU who must keep up attendance,
It's YOU who must be on time,
It's YOU who must fill the treasury
By giving your money and time.

In short, it's YOU who can make our society,
Just what it ought to be,
It's YOU who can keep up loyalty:
We're depending on YOU, you see."

From March Bulletin, Lake Pres.

## STUDY FOR THE MONTH.

### "FACTS AND FOLKS IN OUR FIELDS ABROAD."

Section 6—Whom Shall I send And Who Will Go?

**Chapter 8, "Lovest Thou Me?"**

Scripture, Matt. 7:15:27, Jno. 17:18.

Topics for Discussion.

1. The Great Command.
2. The Great Need.
3. The Great Dedication.
4. The Greatest Service.

### HOME MISSION STUDY—"FROM SURVEY TO SERVICE."

Chapter 6. Ezekial 34: 20-31.

**Home Missions and the World of Work.**

1. Labor in rural life. Farm tenancy.
2. Labor in urban and rural industries.
3. Stewardship.
   What does the survey reveal?

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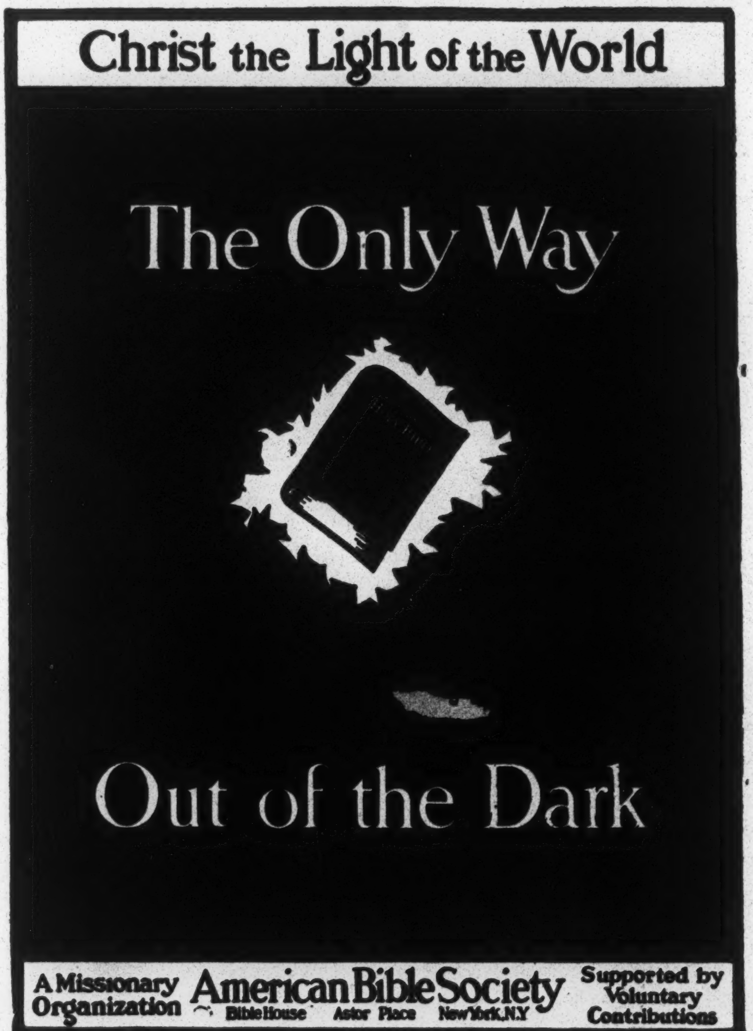
SEND ALL MATERIAL FOR EXHIBIT AT THE CONVENTION AT NEW CASTLE TO MRS. S. B. COPELAND, 1307 E. WASHINGTON ST., NEW CASTLE BY MAY THIRD.

## SELLING BIBLES AT COST.

According to the Annual Report of the American Bible Society just issued, the most important development of the Society's work during the past year was the change in its manufacturing program at the Bible House, New York.

In order that the Society might publish more Scriptures more economically and at lower prices, the Board of Managers determined to have the manufacturing in the United States carried on under the same policies as prevail in its Near Eastern and Far Eastern Agencies, and therefore decided to discontinue manufacturing at the Bible House and to avail themselves of the facilities of the best equipped printing establishments in the country. They expect thereby to increase the output of their publications and they will continue to use their own plates and to exercise the same care over their versions which has given the publications of the Society standing and repute all over the world.


Christ the Light of the World
The Only Way
Out of the Dark
A Missionary Organization
American Bible Society
Bible House Astor Place New York, N.Y
Supported by Voluntary Contributions

The American Bible Society is not a commercial concern but a missionary organization circulating the Scriptures in more than 150 languages in all parts of the world. It has been the Society's policy for over a hundred years, except where grants are made, to sell its books at cost. The items entering into the cost of its Scriptures are the cost of paper, printing and binding together with fixed charges for manufacturing superintendence.

The cost of translating, the initial cost of plates, the cost of our branch offices throughout the world and their processes of distribution, and the cost of administration at the central office, are not reckoned into the cost of the books as they would have to be in a commercial concern.

According to the report of the Society, the total expenditures for the year 1921 were $1,172,756. Toward this amount there came in from the sale of books $462,832. The number of volumes distributed throughout the world was 4,855,464, which means that on the average of 24 cents was spent per volume to produce a book, transport it, and place it in the hands of those who desire it. Toward meeting this expense, only 9 cents per volume was received by the process of sale. The difference between the Society's expenditures and the money it receives by sale of its books is contributed by churches and individuals who are interested in the mission program of the Society who seeks to reach every individual with a copy of the Scriptures in his own language.

THEIR FIRST SIGHT OF AMERICA.
May they never have any reason to be disappointed.